

Z  
6951  
W714  
pt.13

# CATHOLIC SERIALS OF THE NINETEENTH CENTURY IN THE UNITED STATES

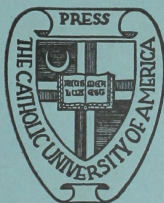
A Descriptive Bibliography and Union List

SECOND SERIES: PART THIRTEEN

LOUISIANA · MISSISSIPPI · TEXAS

by

Eugene P. Willging and Herta Hatzfeld  
The Catholic University of America Library



THE CATHOLIC UNIVERSITY OF AMERICA PRESS  
WASHINGTON, D. C. 20017

UNIVERSITY *of*  
NOTRE DAME



LIBRARIES

CATHOLIC SERIALS OF THE NINETEENTH  
CENTURY IN THE UNITED STATES  
A Descriptive Bibliography and Union List

SECOND SERIES: PART THIRTEEN

LOUISIANA

MISSISSIPPI

TEXAS

by

Eugene P. Willging and Herta Hatzfeld  
The Catholic University of America Library

Washington 17, D. C.

THE CATHOLIC UNIVERSITY OF AMERICA PRESS

1966





## TABLE OF CONTENTS OF LOUISIANA

General Introduction for Louisiana, Mississippi and Texas. . . . .	a-c
Historical Background of Louisiana. . . . .	1-4
Places of Publications:	
Baton Rouge. . . . .	5
Bonnet Carre. . . . .	5
Carmel. . . . .	6
Convent. . . . .	7
Lafayette. . . . .	7
Lake Charles. . . . .	8
Lucy. . . . .	9
New Orleans. . . . .	9
Point-à-la-Hache. . . . .	33
St. Michael. . . . .	34
Shreveport. . . . .	35
Thibodaux. . . . .	36
Vermillionville. . . . .	37
Special Bibliography. . . . .	39
Letters of Information. . . . .	41
Alphabetical Table. . . . .	42
Statistical Conclusion. . . . .	43
Holdings in Louisiana. . . . .	44
Chronological Table. . . . .	45
Conclusion. . . . .	46
"Firsts", "Oldest", "Current". . . . .	46-47
Chronological Table of Catholic Weeklies in the South. . . . .	48
Index of Titles and Names (Institutions). . . . .	49a-c
General Bibliography united for the three States. . . . .	A-F



## NINETEENTH CENTURY CATHOLIC SERIALS

### I N T R O D U C T I O N

Since September, 1954 the undersigned has been preparing for the RECORDS of the American Catholic Historical Society of Philadelphia a bibliographical survey and union list of nineteenth century Catholic serials in the U.S. This project originated because both historians as well as librarians realized the need of a comprehensive reference work to cover the more than 1,200 Catholic titles which had appeared throughout the nineteenth century; Gregory's UNION LIST OF SERIALS and AMERICAN NEWSPAPERS included fewer than 50% of the titles now known and do not provide anything beyond the briefest bibliographical descriptions. For the librarian the articles in the RECORDS have offered a guide for the preservation of materials at hand, the location of titles in other institutions, and a stimulus to provide micro-reproductions of source materials in American history. Fifteen articles have appeared in the RECORDS\*

\*Copies of the RECORDS articles are available from the Secretary, American Catholic Historical Society, 715 Spruce St. Philadelphia 6, Pa., at 75¢ per number.

In these articles you will find notes on frequency, the type of publication and the degree of Catholicity; the latter are indicated as follows:

1. "Catholic by purpose":
  - a. official organ of a diocese;
  - b. originated by an Order;
  - c. conducted by a priest or Catholic layman.
2. "Catholic by attitude", basically but with other primary purposes.
3. "Catholic by national tradition", which is used chiefly for foreign publications whose aims were national or patriotic.

References to library holdings are given in National Union Catalogue symbol

The Catholic University of America Press, Washington, 17, D.C., has begun a series which includes those states with an extensive history. It is called SECOND SERIES, is numbered I-XIII. There are now two Series with cross-references to each other. New features of the second series are alphabetical and chronological tables for each state to enable the researcher to determine quickly what publications were in existence at any given period. There is also an index of titles and names (institutions) for each state. In the following list you can distinguish the articles (the state followed by the volume number of the RECORDS, the page-numbers, the months and year of it) from the booklets (Part I, etc.)

Alabama. 67:120-4. June-Dec. 1956; +70:118-120. Sept.-Dec.1959.  
 Arizona. 67: 124-5. June-Dec. 1956.  
 Arkansas. 66:171-2. Sept. 1955.  
 California. Part VIII, 1964. \$2.50.  
 Colorado. 66:230-8. Dec. 1955.  
 Connecticut. 67:31-50. Mar. 1956.  
 Delaware. 68:106-9. Sept.-Dec. 1957.  
 District of Columbia. S E E Maryland  
 Florida 67: 126, Je-D 1956  
 Georgia. 70:109-20. Sept.-Dec. 1959.  
 Idaho. 66:173. Sept. 1955.  
 Illinois. Part III, 1961. \$3.95.  
 Indiana. Part IV, 1962. o.p.  
 Iowa. Part VI, 1963. \$1.95.  
 Kansas. 74:233-50. Dec. 1963.  
 Kentucky-Ohio. Part XII, 1966.  
 Louisiana. Part ~~XII~~ XIII, 1966.  
 Maine. 69:98-110. Sept.-Dec. 1958.  
 Maryland-D.C. Part XI, 1966.  
 Massachusetts. Part X, 1965. \$3.95.  
 Michigan. Part VII, 1964. \$2.50.  
 Minnesota, North and South Dakota. Part I, 1959. o.p.  
 Mississippi S E E Louisiana.  
 Missouri. Part IX, 1965. \$2.75.  
 Montana. 67:128-9. June-Dec. 1956.  
 Nebraska. 65:164-7. Sept.1954; +66:156. Sept.1955; 69:115.  
 Sept.-Dec. 1958.  
 Nevada. 66:173. Sept. 1955.  
 New Hampshire. 66:157-171. Sept. 1955.  
 New Jersey. 68:3-28 Mar.-June, 1957.  
 New Mexico. 74:177-184. Sept. 1963.  
 New York. (probably in 1966).  
 North Carolina. 69:111-115. Sept.-Dec. 1958.  
 North Dakota. Cf. Minnesota.  
 Ohio. S E E Kentucky-Ohio.  
 Oklahoma. 74:46-61. Sept. 1963.  
 Oregon. 72:46-61. Mar.-June 1961.  
 Pennsylvania. Part V, 1964. \$5.25.  
 Rhode Island. 65:167-75. Sept. 1954; +66:156. Sept. 1955.  
 South Carolina. 71:40-58. Mar.-June 1960.  
 South Dakota. Cf. Minnesota.  
 Tennessee. 70:18-31. Mar.-June 1959.  
 Texas. S E E Louisiana  
 Utah. 67:129-31. June-Dec. 1957.  
 Vermont 66:222-230, D 1955.  
 Virginia 68: 106-116, S-D 1957.  
 Washington (State). 73:108-116. Sept.-Dec. 1962.  
 West Virginia. 68:117-120. Sept.-Dec. 1957.  
 Wisconsin. Part II, 1960. \$2.95.  
 Wyoming. 67:131-2. June-Dec. 1956.

Finally, it should be clearly noted that the compiler regards these articles as preliminary rather than definitive and that the emphasis is on bibliography and format rather than contents of the publications. We request users to furnish us with corrections on either the descriptive matter or the library holdings. We are also anxious to join any cooperative movement toward the preservation of these source materials for American church history.

Eugene P. Willging  
Catholic University of America Library  
1965





I. L O U I S I A N A

- 1826/30 with greatest zeal but still very handicapped; he resigned in 1826. Father Rosati was made the administrator until 1830, then L.N.DeNeckere was sent as bishop who called Fr. Antoine Blanc as Vice-General. The new bishop helped the English speaking Catholics to a church, St. Patrick's, in 1833. He died in that year of yellow fever and was the first bishop to be buried in the cathedral
- 1830 The Mississippi River brought great wealth to New Orleans by the immense commerce made possible by boats, only reduced somewhat later by newly built railroads. New Orleans had become in 1840 the third city according to population in the U.S. Anti-Catholic movements were started by Freemasons, Know Nothings and Nativists who had invaded the city.
- 1835-60 The fourth Bishop for about 100,000 Catholics was Antoine Blanc (1835). Born in France, he had come to the States in 1817. He needed priests from Europe. Jesuit Fathers arrived in 1837, founded a college in Grand Coteau (1838), Lazarists began the Assumption Seminary (1838). The first English Catholic paper, 1837 was attempted in 1837. The bishop still had to fight with the church wardens (marguilliers). As a means to warn and instruct in such a time of danger for the faith and to answer the attacks of the Church's enemies, he founded for the diocese, on N 12 1842, LE PROPAGATEUR CATHOLIQUE with Abbé Perché as editor. Also L'UNION, a paper published in Vermillionville, was founded because of great difficulties with the church wardens. In 1844, for one year, there existed a CATHOLIC SENTINEL for English speaking, especially the Irish Catholics (about 25,000 says Niehaus,p.9).
- 1850 In 1850 the Diocese was raised to an Archdiocese. Mississippi, Alabama, Arkansas, Texas were made suffragan dioceses. In 1850 Father Mathew, the temperance apostle, visited Louisiana, too. Of the Irish, who had by 1843 a Catholic Temperance Society, 13,000 members (Niehaus,p.12) pledged temperance. In 1853 from the Northern part of Louisiana was separated the diocese of Natchitoches with a bishop in 1854. In 1855 Holy Cross Fathers began to work in New Orleans. Bishop Blanc was venerated by the clergy, gradually by the people, he had expanded his work
- 1860 enormously of creating new parishes and schools. He died in 1860.
- 1861-70 The second Archbishop, Jean Marie Odin, CM, had formerly been Bishop of Galveston, Texas. He, too, was French, had joined the Lazarists in France, had come to America in 1822, was ordained in Missouri, had worked in Arkansas and Texas (q.v. there a biogr. sketch). He brought more priests to Louisiana and was especially gifted in ordering various reforms to better the discipline in the diocese. He showed courage during the Civil War. He and Abbé Perché supported the cause of the South. When New Orleans was captured (My 25 1862) by General Butler, the latter suspended Perché's French Catholic paper, closed even some churches. The reconstruction took years. In F 6 1868 Bishop Odin founded an English diocesan paper, THE MORNING STAR AND CATHOLIC MESSENGER (after five vain attempts since 1853.) Bishop Odin died on a trip to Rome in 1870.

- 1870-83      The third Archbishop was Napoléon Joseph Perché (q.v. biogr. sketch with his PROPAGATEUR CATHOLIQUE). He began in 1870, was more of a scholar and a writer, not able to manage financial matter. He invited more religious Orders, did much for education. He died in 1883.
- 1883-87      The fourth Archbishop, Francis Xavier Leray, before coadjutor to Bishop Perché (1879-) after having worked in Mississippi and as Bishop of Natchitoches. Now he had to liquidate the enormous debts to re-establish the archdiocese's financial reputation. He died in France in 1887.
- 1888-97      The fifth Archbishop, Francis Janssens, was from Holland, who had studied in Rome, was ordained in 1867, came to the States in 1868, was in Baltimore and Richmond (1877), followed Bishop Elder of Natchez as Bishop of Mississippi. Now in New Orleans he felt the opposition of French priests (q.v. L'OBSERVATEUR LOUISIONAIS, published in that spirit until the year of his death). He built up the Seminary, to win native clerics. He had since 1882 the help of the Society of the Holy Spirit, consisting of Catholic laymen under Judge Frank McGloin, devoted to the spread of Catholic literature and the opening of free Catholic schools; they also published since 1885 THE HOLY FAMILY magazine, circulating in 1892: 11,500 copies. The bishop celebrated in 1893 the centennial of the founding of the See of New Orleans. With energy he was able to realize what he found necessary, so also a Winter School for adults through seven years. He died in 1897.
- 1897-1905      The sixth and last Archbishop of the 19th century was Louis Placide Chapelle, beginning in 1898 in New Orleans. Because of his position as Apostolic Delegate he was mostly absent. He was followed by Archbishop J.H.Blenck, SM, in 1905.

Priests and churches (chapels) in New Orleans city:

1833	Cathedral St. Louis and St. Mary's chapel
1837	11 priests      4 churches
1855	30 priests      5 churches
1900	92 priests      32 churches

In the Diocese (exc. Natchitoches)

1840	50 priests      28 churches (chapels)
1870	145 priests      103 churches
1900	210 priests      161 churches and 42 chapels

### The Foreigners

New Orleans' population first consisted of French and Spanish inhabitants, later mixed with Irish, Italian and German people. The Vieux Carré was reserved for the French, the others lived in the faubourgs, the English speaking around Camp St., the Germans in Lafayette city, or Carrolton, separated by their language, each having their own local papers. In the country the Catholics kept their Faith by tradition with their language, mostly uneducated; in the city the Voltairianism of France was characteristic (Kendall): "La foi n'était pas vivace" says even Baroncelli-Javon (p.160). Though defending the French Catholics, "Abbé Perché found (around 1840) only with difficulties a group of men daring openly to go to holy communion."

From the existing French newspapers, about 20, their history known, we felt obliged most of them to reject as too liberal.

Germans in Catholic colonies or groups always were eager to have a German church and school, also a Catholic paper. In New Orleans their attempts for a paper were not successful (see ECHO of 1850, ECHO of 1870), except of a devotional magazine.

The Irish, speaking English, found it less necessary after their SOUTHERN PILOT(1862/3) to start another paper, except of a shortlived society-paper. The English secular and Catholic papers treated their affairs, too.

The Italians, by the initiative of their pastor in their Italian church had a GAZZETTA CATTOLICA, the high degree of Catholicity soon got lost when laymen had taken over.

The Negroes had no Catholic paper started by themselves. Only missionaries caring for them published a magazine in English and German to interest readers to spend means for those missions. In 1842 Fr. Etienne Rousselon founded an Order of Negro women as teachers, the Sisters of the Holy Family.



## BATON ROUGE

belonged to the archdiocese of New Orleans; in 1903/4 Rev. Cornelius was pastor of St. Joseph's church (founded in 1792) and the founder of the following paper:

For CATHOLIC CALENDAR at Baton Rouge, La. SEE Lake Charles

BONNET CARRE<sup>1</sup> and LUCY, both in St. Charles Parish,

belonged to the Archdiocese of New Orleans. Bonnet Carre has acc. to the CATHOLIC DIRECTORIES, one church in 1854, St. John the Baptist, in 1866, a second, St. Peter's (the latter still in 1896). The older church in 1896 belongs to Edgard, which is also listed as the P.O. address. (see with the following papers). Lucy as a place is not listed in the CATH. DIRECTORIES and Bonnet Carre not after 1912. But Lucy, La. does exist, AN has the cross reference: Bonnet Carre see Lucy, under which papers of 1852 and 1853 are listed, also the cross reference: Edgard see Lucy, and LaNwp gives only Lucy; Ayer (1904-1952) has none of the three places.

Bonnet Carre  
or Lucy

L'AVANT-COUREUR DE LA PAROISSE ST. CHARLES (Ja 1853-Ag 1862?;  
interrupted-?1865; published at least from 0 25 1865-1877.)

This French, "Catholic:3" (by national tradition), local (including the neighborhood), weekly newspaper was established in Ja 1853 (because v.3 no 23 was S 9 1855) and lasted, with an interruption during the war of Secession, somehow between Ag 1862 and 0 25 1865 (Belisle wrongly believed up to 1874) and from 0 25 1865 (q.v. holdings) to 1877 (AN and LaNwp).

The paper's proprietor and editor was Prudent D'Artlys, and Belisle has for the later years Dumey and Bellow. (Baudier, p.192 and 287, says that Edgard, the first settlement of Germans on the western bank of the Mississippi River was later called Lucy). It would not have been included in our list, since we doubted its Catholicity, if Mr. Paul Veith of Lucy (Rare Books store) had not encouraged us by letter to take it as "principally Catholic".

Details: published Sundays, nothing else known.

Sources: AN; LaNwp, p.82, no 280; Belisle, under Bonnet Carre, p.382; Baudier: book, p.192, 287; Mr. Veith, Lucy: letter.

Locations: AN: LNH: 0 12 1861; MH: S 22 1860; Mr, Ap 20, My 18 1861; NNT: Ja 29 1854-Ja 20 1856; 58-59; [Ja-Ag 1862], 0 25 1865-Je 9 1868, 1869, 1871-73, 1875-77. LaNwp: St. John's parish Courthouse, Edgard, La.: S 9 and 0 26 1855, bd. For an incomplete film (1854-1870) see NEWSPAPER FILES in La. State Univ. Library, 1961.

## CARMEL (formerly Bayou Pierre), De Soto Parish

belonged to the diocese of Natchitoches, was listed up to 1890 as Bayou Pierre with one church, Sts. Peter and Paul, attended by priests from Natchitoches or Shreveport; in 1891 it was listed for the first time as "Carmel" as the place of a Carmelite monastery.

## CARMEL\*

\*Carmel as a place was not in the lists of available directories, also not in Baudier's extensive book. Only his suggestion (by letter) that the Carmelite Fathers who had a monastery near Manly, La. could have a publication, led us to search in this direction. We found in SADLER'S CATH.DIR. of 1890, under "Religious Communities": "Carmelite monastery, Bayou Pierre", added in 1891: "Prior: Very Rev. Anastasius Peters, OCC; Hoffmann's DIR. listed in 1891 for the first time the monastery: "Carmel", adding "and Novitiate of the Carmelite Fathers of the Commissionate of the South" and some names of monks, so on to 1896; in 1897 the monastery was not mentioned again, and only one Father is listed as pastor of the parish church Sts. Peter and Paul. - New Orleans was given as the place for the following magazine by Arndt: Olson, though Middleton as the sole given source had Carmel as place and no date, while A:O have added "1877?" without reasons for place and time. Probably they found in Baudier's book, p.440, the remark that "Carmelite Fathers have established themselves near Mansfield, some 20 miles below Shreveport, but in 1877, they abandoned their log-cabin monastery" but that does not mean that they went to New Orleans, also not that it is the same group who was in 1890 in "Carmel"; Deiler: KIRCHEN...says on p.131, that "German" Carmelites came in 1888 from Texas to Carmel, having a boys school in 1889, were in charge of 7 stations in the area.

DAS MARIENKIND (CHILD OF MARY) (1890-91)

This German, "Catholic:lb" (published by an Order) monthly (not weekly as Middleton has it), devotional magazine was established already in 1890\*.

\*Hoffmann had it on his list in 1891. That a new monastery has a publication ready so quickly leads us also to think it may be an European publication, distributed in America, or an American edition of an European one, published now in America. Arndt-Olson placed the publication in New Orleans, may have been published there, but we found no trace of that. Baudier was not sure of the monk's original country, suggested Austria, but we think Deiler (above) knew it was Germany; Baudier even has one of the monks (p.558), Fr. Marianus Nyssen as coming from Munich, frescoing the wall of a chapel in 1893.

The magazine probably ceased after 1891, though it is possible to have existed until 1896. If it was published in America one of the monks named in the CATH. DIR. was probably the editor. Besides the prior Anastasius

Peters, there were in the monastery: Boniface Peters, Marianus Nyssen (the painter, see above), Joseph Erwes, and in 1896 Ludovicus Lambertz. Only in 1891 Hoffmann's CATH. DIR. (not Sadlier's) says:

"When 8 clerics began with 7 novices and 3 lay brothers...: In the monastery appears a monthly paper, DAS MARIENKIND, in honor and for the propagation of the devotion of the Blessed Virgin, for the benefit of the Mission of the Carmelite Fathers among the Negroes in Louisiana and the Indians in Western Texas."

Details: None known.

Sources: Middleton (1893); Hoffmann (1891); Arndt:Olson,p.182; Baudier, letter in 1951; CATH. DIRECTORIES of 1891-97.

Locations: Not in ULS.

CONVENT (formerly Couvent), Parish St.James,  
belonging to the diocese of New Orleans in 1845; near is St. Michael  
(see there for more information).

For LE ST.-MICHEL at Convent,La. SEE at St.Michael, La.

LAFAYETTE in 1914,

became a diocese itself in 1918, with Bishop J.B.Jeanmard, who saw the need of organized work for the growing number of Negroes in the city.

For COLORED MAN'S FRIEND at Lafayette, La. SEE Galveston,Texas

It was an English, "Catholic:lc", quarterly religious magazine, published in Galveston from D 5 1896-1913, moved to Lafayette: 1914-1945;-747. Besides the English version there existed a German edition, DER NEGERFREUND. Established in Ja 1897, both were founded, published and edited by Rev. Ph.L. Keller up to 1929, to support with its income a home and industrial school for Negro girls in Galveston as well as in Lafayette. The magazines were approved by their bishops. Baudier of New Orleans adds in his book: "Holy Rosary Institute was a foundation of Rt. Rev. Msgr. Phil. L. Keller, later pastor of St. Leo's at Rayne, La. It was established as a boarding and dayschool for Negro girls in 1913 and directed by Sisters of the Holy Family." From 1930-41 it came under the supervision of Rev. Hermann Joseph Patzelt, and from 1942-45 of Rev. Charles Windolph, SVD, we suppose also editors of the two magazines. The school was changed in 1945. Who then were the editors? We do not believe that the, magazines were published until 1947, but we cannot prove this fact.

A special Louisiana source is Baudier: book, p. 539, 549.

Locations: None in Louisiana.

For DER NEGERFREUND at Lafayette, La.

SEE Galveston, Texas and the sketch of COLORED MAN'S FRIEND, Lafayette

For L'UNION at Lafayette, La. SEE at Vermillionville, La.

#### LAKE CHARLES

belonging to the Archdiocese of New Orleans, had in 1897 one church, Immaculate Conception, in charge of Rev. C. Van de Ven, who also cared for three missions and six stations in the neighborhood. In 1903 he was transferred to Baton Rouge (to New Orleans) as rector of St. Joseph's with four missions, and in 1904 he became the Bishop of Natchitoches, La.

Lake Charles (Mr 1897-1902)

Baton Rouge (1903-4)

CATHOLIC CALENDAR (Mr 1897-1902; probably - 1904)

This was a "Catholic:lc", monthly (Schmitt), parish and mission-paper, established in Mr 1897 (because v.3, no 8 was O 1 1899), existed certainly in 1902 in Lake Charles and probably in Baton Rouge to 1904. Its founder, publisher and editor was Rev. Cornelius Van de Ven\*.

\*Fr. Van de Ven, born in Holland (1865), was ordained in 1890, came to America, where Archbishop Janssens sent him to Lake Charles. From 1890-1902 he was pastor of the Church of the Immaculate Conception, and engaged in great missionary work in the vast parish, preaching and teaching. Then he was transferred to Baton Rouge as pastor of St. Joseph's (its history was written by Rev. Leon Gassler in 1943), also with its missions. In 1904 he became Bishop of Natchitoches and it was known that he wrote brilliant pastorals and preached forcefully and eloquently (Baudier, 545/6, 502-5).

The paper had the subtitle: "the monthly paper devoted to local Catholic interests" (Schmitt). According to Baudier's book, Rev. Van de Ven especially did great work in the Missions. In the article of the MORNING STAR (Ja 18 1908) Msgr. Leon (or F. Leo) Gassler (1910 manager of the same paper) explained the reasons for publishing a "local Catholic Monthly": for the mission tours, the long distances, the impossibility of holding services on Sunday and feastdays, it was convenient to have a printed paper as substitute for sermons, instructions, communications. He also knew that the paper soon became very popular and reached a "comparatively large

circulation". He even believed if the MORNING STAR would not have come to the front so splendidly during the last year (i.e. 1907); the CALENDAR would have lived longer as the Catholic champion of Southwestern Louisiana. He states that it did good and noble work and made the enemies of the Faith fear and respect the facile pen of the intrepid editor.

Details: besides "comparatively large circulation" nothing known.

Sources: Baudier: book, p.447,538/9, 502-05, 545/6; Baudier:letter, in which he had copied parts of the article by Msgr. Léon Gassler in MORNING STAR (Ja 18, 1908): "Lake Charles..."; Schmitt:clippings in PPChI have preserved the top of page 1 of v.3, no 8 (O 1, 1899).

Locations: Not in ULS, AN. Schmitt:clippings in PPChI, see above.

LUCY, St. Charles Parish,

belonging to New Orleans Archdiocese, is near Bonnet Carré (q.v. there).

For L'AVANT COUREUR...at Lucy, La. SEE Bonnet Carré

#### NEW ORLEANS CITY

diocese since 1793, archdiocese in 1850; Rowell (1877) described the city: "center of railways, steamboats to all points of the Mississippi and its tributaries, largest city in the South, foreign and domestic commerce is immense." New Orleans was also a Catholic center clearly to be seen in our research, as having important Catholic papers.

For ADVANCE at New Orleans, La.

SEE THE CATHOLIC ADVANCE at Thibodaux, La.

#### THE CATHOLIC MESSENGER (Ja 1853-54)

being the first of a line of English-Catholic papers, covering the years 1853-1863: THE SOUTHERN JOURNAL (1854-54, or Ap or My 1855?)

THE SOUTHERN STANDARD, changed to CATHOLIC STANDARD (My 27 1855-My 25 1862)

THE SOUTHERN PILOT (Ag 29? 1862-F 21 1863-?), five years later

THE MORNING STAR (1868-1929/30).

THE CATHOLIC MESSENGER was an English, "Catholic:la" (with the approbation of the Archbishop), weekly newspaper, existing only from Ja 1853-1854 (the contemporary magazine METROPOLITAN, Balt., lists it for these two years, too). It was an attempt to give the English speaking population,



especially the Irish, a paper since only the French had a paper since 1842. This PROPAGATEUR CATHOLIQUE, as the official organ of the archdiocese, had by the wish of Archbishop Antoine Blanc, an English sister-paper, "official", also, and was published and edited like the French paper by Abbé Napoléon Joseph Perché in the same office, as seen from the following announcement in the PITTSBURGH CATHOLIC of Ja 8 1853:

"THE C.M., a new Catholic weekly. The Prospectus says: to be commenced in January, will be edited by the talented and experienced editor of the PROPAGATEUR CATHOLIQUE, the Rev.N.J. Perché, who at the request of the Most Rev. Archbishop of New Orleans and the Bishop of that province has engaged the undertaking. THE MESS. will be published at the office of the PROP. CATH., but will contain different matter, having in common only the Catholic spirit; each Thursday - \$4.00, or with the PROP. CATH. together \$6.00."

In a similar way the METROPOLITAN CATH.ALMANAC of 1854, p.374 (but not after 1855) also makes the new paper known, Mr. Baudier adds to those facts in a letter that the Irish Catholics had asked the Archbishop for a paper. He also had seen a letter of F 2 1853 (we suppose in the archives of the Archdiocese) to Abbé Perché from Paul Thomasson:

"I see with pleasure that you filled the big gap by beginning the publication (which proves that the MESS. began in January as promised) of another journal in English. There was a great need on your side. I wish...success..."

Why did the paper only last a year? Was the yellow fever epidemic, which took the life of 11,000 inhabitants of the city between My and September, of 1853 the only reason for its failure? - In the same year a private, non-official paper continued the idea of the CATH. MESSENGER; see the SOUTHERN JOURNAL.

Details: published Thursdays (LE PROPAGATEUR:Saturdays), priced: \$4.00, together with the PROP.CATH. \$6.00.

Sources: Middleton (1893); Baumgartner, p.19; Baudier:letter, quoting a letter proving the existence of the paper in Ja 1853; METROPOLITAN, magazine, Balt. (1854), p.461; METROP. CATH. ALM. (1854), p.274; PITTSBURGH CATHOLIC of Ja 8 1853; Frese (1839).

A "FIRST": THE CATHOLIC MESSENGER WAS THE FIRST OFFICIAL DIOCESAN, ENGLISH-CATHOLIC, WEEKLY NEWSPAPER, in Ja 1853, in New Orleans.

Locations: Not in ULS, AN. Frese and Baudier believed in 1939 and 1951 that no copies are preserved.

For THE CATHOLIC PROPAGATOR at New Orleans, La.  
SEE LE PROPAGATEUR CATHOLIQUE

THE CATHOLIC SENTINEL (N 2 1844-prior to Je of 1845)

This was an English (:Irish, as far as founder and many of the readers were concerned), "Catholic:lc", weekly newspaper\*, established on N 2 1844

\*certainly more than a parish-paper, being the only Catholic paper in the English language in Louisiana. (because LE PROTECTEUR CATHOLIQUE announced its second issue as published "last Saturday", on a Saturday N 16 1844) and expired somewhat prior to June in 1845\*. It was founded, published (?) and edited by Rev. James

\*The U.S.CATH.MAGAZINE had a notice in June: "THE C.S.- We regret to learn that this spiritual and ably conducted weekly has been discontinued for want of adequate patronage".

Most of our sources give as date 1845-46, first listed wrongly by the METROPOLITAN of Baltimore, then copied by Middleton and furtheron.

Ignatius Mullan\*, pastor of St. Patrick's church.

\*He had come to America as a young man, was a soldier in the War of 1812, became a priest in Cincinnati, was sent to St. Patrick's in New Orleans in 1833, built the new church in 1835, had come deep in debts but was admired of his bishops Odin and Blanc for his extraordinary ability and his great zeal for every duty (Baudier).

Of his paper LE PROPAGATEUR CATHOLIQUE (N 16 1844) said:

"It had been suggested several times that LE PROP.CATH. should be published in French and in English, but this was impossible, which explains the new paper. It will be a formidable adversary to THE PROTESTANT which recently was established in New Orleans."

Details: published Saturdays; nothing else known.

Sources: Middleton (1893); Baumgartner, p.15; NCA (1951)p.515; Baudier: book, p.364,422; Baudier:letter, quoting LE PROPAGATEUR CATHOLIQUE of Sat. N 16 1844; METROPOLITAN, Baltimore (1854) p.460; METROP.CATH.ALM. (1845) p.182; U.S.CATH.MAG., Balt.v.4 (Je 1845) p. 408.

A "FIRST": THE CATHOLIC SENTINEL (for the case that "The Louisiana Beacon" was only planned but never realized) WAS THE FIRST ENGLISH-CATHOLIC, WEEKLY NEWSPAPER, on N 2 1844, in New Orleans.

Locations: Not in ULS, AN.

For THE CATHOLIC STANDARD at New Orleans, La.  
SEE THE SOUTHERN STANDARD

ECHO VON NEW ORLEANS [of the 1850's]

This German, "Catholic:7lc" (its degree only guessed) "paper", probably a weekly newspaper (because the French and the Irish had such weeklies and there were rather numerous Germans in the city), was at least planned\*, and we supposed ECHO VON NEW ORLEANS was its title (reported so by Rev. Schmitt as an addition to Middleton's article in

\*Baudier wrote: "I found reference to an organization of a German Catholic paper around the 1850's and an announcement that a name for it was to be decided upon. Found nothing else. At that period of heavy immigration and bitter opposition it is to be expected that the Germans wanted a paper; The French had their PROPAGATEUR, the Irish their CATHOLIC MESSENGER and STANDARD." There were four German churches in New Orleans at that time.

RACHS, 1918) and perhaps it was really published. We do not know the name of any founder, editor or publisher. Since 1870 the same title is used for a Catholic paper founded by Rev. P.L.Thevis, we thought this one of 1850 could be an earlier attempt, but he came to America only in 1867 (Nau).

Details: Not known.

Sources: Middleton (1908) p.31: addition by Rev. Edmund J.P.Schmitt from Welter, Ind.; Baudier:letter; Nau,p.75.

A "FIRST": ECHO VON NEW ORLEANS WAS THE FIRST GERMAN-CATHOLIC (?weekly) NEWSPAPER, "in the 50's", in New Orleans.

Locations: Not in ULS, AN.

DAS ECHO VON NEW ORLEANS [of 1870] (My 1 - S 11 1870)

This was a German, "Catholic:1c" (approbation of its archbishop), weekly newspaper, established on My 1 1870 and ending on S 11 of the same year for unknown reasons, with only 20 nos., of which LaNwp states to be the complete publication.

Baudier (letter) quoted the MORNING STAR of New Orleans, Ap 24 1870: "THE CATHOLIC ECHO is the name selected for the new German paper which in a few weeks will be issued in this city...edited by Rev. Leonard Thevis, pastor of the German Trinity church on Ferdinand Street. The paper is intended to be the organ for the German Catholic population of the Southern States (Finally, the title was "DAS ECHO VON NewORLEANS").

That was expressed by the paper's subtitle: Weekly paper for the Germans in the South (Arndt:Olson). Rev. Thevis\* was founder, publisher and editor.

Peter (Deiler:KIRCHEN, p.107) Leonard Thevis had come from (Nau, p.75:) Cologne to the U.S. in 1867, as a young priest and was assigned to New Orleans as an assistant to a German church

(St. Boniface?), Holy Trinity in 1869 and became (CATH. DIR. :) pastor in 1872, rector in 1889 of this church. Baudier (p.452) tells us that he founded a German colony at Rayne with St. Leo's church (1893) of which later (1930-) Fr. Ph.L.Keller (see COLORED MAN'S FRIEND) was pastor. Baudier in his book states that Fr. Thevis guided his parish "masterfully" to its greatest success. He died in 1893.

The KATHOLISCHE VOLKSZEITUNG of Baltimore had received the first issue of My 1st of the ECHO on My 14 1870 and announced in their number on p.22 the new paper with its full title as well as the publisher and editor's name, also its price of \$4.00. With the choice of the title the founder probably wanted to renew the one of the paper of 1850 (q.v.). Fr. Thevis guided the paper "from a patriotic viewpoint" says Deiler: KIRCHEN, p.109.

Details: published Sundays, \$4.00.

Sources: Timpe, p.30; AN; Grothe, p.52; LaNwp, p.125, no.443; Baudier: letter; Baudier:book, p.452, 558; Deiler:KIRCHEN..., p.107 +109; Nau, p75; Arndt:Olson, 198.

Locations: AN and LaNwp: LN: My-S 1870. Deiler:KIRCHEN, p.109 knew in 1894 that "Die Deutsche Gesellschaft von New Orleans" had in its archive the ECHO, incomplete.

#### EL ESPAÑOL (Ap 6 1829-Ag 8 1830 + two following extra editions)

This was a Spanish, "Catholic:3" (by national tradition), weekly (or six times per month) newspaper. It started on Ap 6 1829 and ended with the last regular issue on Ag 8 1830, though there were still two extra editions following. It was (acc. to MacCurdy, p.12) founded and published by Tiburcio Campe. Its PROSPECTUS, reprinted in the first number says its attitude is pro-Spanish versus the contemporary French paper L'ABEILLE, which included a Spanish part: LA ABEJA. Both rival papers ceased with the end of the Spanish-Mexican War. EL ESPAÑOL was a propaganda organ for Spain and a spokesman for the many Spanish refugees from Mexico who came to New Orleans (MacCurdy 314). Out of the contents of My 16 1829 (MacCurdy, 315) one can conclude that EL ESPAÑOL was directed against the insults towards the Spanish government and the authorities in Cuba, and it defended the ecclesiastical authorities. Professor MacCurdy in a letter has the opinion the paper is not "essentially" Catholic, its quarrels are basically political but it "editorialized against the anti-clerical leaders in Mexico."

Details: Nothing known.

Sources: AN. MacCurdy, p.12, 314/15; MacCurdy:letter.

A "FIRST": EL ESPAÑOL WAS THE FIRST WEEKLY NEWSPAPER, RATHER CATHOLIC, IN SPANISH, starting on Ap 1829 in New Orleans.

Locations: AN: CSMH: 1829-Ag 8 1830.

For LA GAZZETTA at New Orleans SEE LA GAZZETTA CATTOLICA

LA GAZZETTA CATTOLICA (Ja 26 1889-1895)

LA GAZZETTA (1895-96)

LA GAZZETTA ITALIANA (1897-97)

These three titles go back to the same establishing-date. LA GAZZETTA CATTOLICA, Italian language, 1892 ff. partly in English; "Catholic: 1c"; a weekly newspaper; it started on Ja 26 1889 (acc. to LaNwp); it changed its title around 1895, it was Ayer who listed it first in 1895 as LA GAZZETTA. Dauchy and "Lord and Thomas" are the only sources listing the third title in 1897/98: LA GAZZETTA ITALIANA.

It was more complicated: LaNwp has only the third title with the dates of the three, no end-date; the CITY DIRECTORIES listed none of the titles after 1894; the newspaper directories and Hoffmann are mostly one or two years late; the second editor we found only in Rowell; "Lord and Thomas" with the first and the third title in 1897 as two different papers, and so on.

The editor and publisher of the GAZZETTA CATTOLICA was Rev. Joachim A. Manoritta\* (spelled that way by Cath. and N.Orl. City Directories, and by Baudier, the other sources "G.A.Manaritta"):

"Rev. Manoritta, a former Dominican, became in 1889 a secular priest, pastor of the only Italian church in New Orleans, St. Anthony of Padua; he was its rector in 1897; the school with 200 Italian children was started by Ven. Mother F.X.Cabrini (Baudier, 489).

The office was at 171 Conti St., Fr. Manoritta left the paper around 1895. Then LA GAZZETTA was not marked "Catholic" by directories; we know only the editor (Rowell), G.B.Cipriani; no publisher; the office is 1001 Conti St. LA GAZZETTA ITALIANA, not marked "Catholic" either, wherefore we graded the second and third title "Catholic:3" (by national tradition), as editor Luigi Ferrari had, who made the paper the organ of "the Italian Colony" which was probably rather liberal. Perhaps the Italian Colony signed as publisher for the second and the third title also.

Details: published Saturdays, only in the last year Thursdays, always 4 pages of 16x22 inches, to \$2.00; in 1892 it circulated 800 copies, in 1895: 1,000, so in 1897.

Sources: Middleton (1893; Baumgartner, p.55; LaNwp, p.129, no 459; Rowell (1891-98); Hoffmann (1893-95); Ayer (1892-97); Batten (1892-1895); Dauchy (1898); Baudier, p.484/5, 510; Lord and Thomas: AM. PRESS DIR. (1897); NEW ORLEANS CITY DIRECTORIES (1892-94).

A "FIRST": LA GAZZETTA CATTOLICA WAS THE FIRST AND ONLY ITALIAN-CATHOLIC, WEEKLY NEWSPAPER, in Ja 26 1889, in New Orleans.

Locations: Not in ULS, AN. LaNwp: LNH: Ap 13 1889.

For LA GAZZETTA ITALIANA at New Orleans

SEE LA GAZZETTA CATTOLICA

#### HIBERNIA (1871-72)

It was an Irish, we suppose not a newspaper but a "Catholic:2", monthly society-paper, probably of the Ancient Order of Hibernians; it "claimed to circulate 2,500 copies" said Rowell, which supports our theory that it was a society-paper, all members received it; a new newspaper would have begun with less subscribers. It did not last long, only to 1872.

Details: 16 pages of 24x36 inches, \$1.00; circulating 2,500 copies.

Sources: only Rowell (1872); not the New Orleans City Directory.

Locations: Not in ULS, AN.

New Orleans  
and Louisiana

#### THE HOLY FAMILY (middle of Jl 1885-D 15 1899;-?1900)

This was a "Catholic:1c", weekly youth and literary magazine, also the organ of a society, was established in the middle of Jl 1885 (because a preserved copy is v.2, no 1 of Jl 11 1886). It was still existing by D 15 1899 (preserved) perhaps still published to 1900 because Rowell - but he only - lists it still in 1901. The magazine was not a local one, as it was designed to serve the Archdiocese. Its subtitle gives its special purpose: "a Catholic journal for children under the special patronage of the Holy Family," or "a weekly journal for home and school"; it was the organ of the Society of the Holy Spirit\*, its publisher was John J. Holtgreve, Magazine St., and its editor Judge Frank McGloin\*\*.

\*Baudier says: "The Society was an organization of Catholic laymen, a combination of Catholic Truth Society and Mission Aid Society for the Archdiocese. It was founded in 1882 and continued to around 1910 or 1912. It issued hundreds of tracts".

We also found in Griffin that a quarterly magazine was published by the same society, called LIGHT, devoted to religion, - it seems - not before 1900 (therefore not fitting into our time-limits) which changed between 1902-4 from New Orleans to the Catholic school at Kenner, La.

\*\*Judge Frank McGloin began - says Baudier - under the administration of Archbishop Perch , to help the archbishop to spread Catholic literature and to disseminate Catholic truth. The organization flourished many years, also under bishops Leray and Janssens, did a tremendous amount of good, maintaining three free Catholic schools and introduced very successfully in F 1896 the Winter School as a cultural movement.

We were able to check in DLC the magazine's contents: volume 2; there the subtitle was specified: "a literary paper for the advanced youth" and consisted of stories, poems, educational articles and anecdotes, few ads, (e.g. for the MORNING STAR, p.131); not illustrated.

Details: published Sundays, beginning with 4 pages of 3 columns, 9x12 inches in size, 50 cents. It changed soon, certainly 1888 to 8 pages with 4 columns, 20x28 inches, or in 1891: 11x15, or in 1892 ff. 14x20 inches; the price remained 50 cents. Of its circulation we know about 10,320 copies circulating in 1891, 11,500 in 1892, 10,000 in 1893.

Sources: Middleton (1893); Eureka (1893); Rowell (1888-1901); Ayer (1890-92); Dauchy (1890-93) Remington (1892); Hoffmann (1891-95); Batten (1892); Baudier:letter; LaNaNwp, p.130, no 465; Griffin, p.514; and no 39; NEW ORLEANS CITY DIRECTORY of 1889.

A"FIRST": THE HOLY FAMILY WAS THE FIRST CATHOLIC MAGAZINE (JUVENILE) IN NEW ORLEANS and IN LOUISIANA IN JULY 1885.

Locations: Not in ULS. V.1 of RACHS, Phil. (1887) has a list of holdings in its library, including v.2 (1886). LaNwp: LNH:Ja 1 (1893), v.5, no 21 (D 15 1889). DLC:v.2 no 1 (J1 11 1886)-no 55 (J1 24 1887).

New Orleans  
and Louisiana

THE LOUISIANA BEACON (somewhat later than Ja 1 1837, or not realized)

If really published it was a "Catholic:lc" weekly newspaper, established somewhat after Ja 1 1837, the length of its existence not known. It was thought for Louisiana and other Southern States, to be published by J.C.Prendergast, at the office of "La Advertiser", corner Old Levee and Bienville streets, the PROSPECTUS was signed by W. Joseph Walter, probably the founder and editor. This PROSPECTUS, written prior to Ja 1837, was reprinted in U.S.CATH. MISCELLANY of Charleston, S.C. (v.16, F 4 1837), p.239, from where we copied it. Besides the things already said the following:ones added:

"On the first day of Ja next (means 1837) THE L.B. will be published...a new weekly paper. - Contents: 1. a summary view of the news of the week: 2. papers original and selected ...of the resources...of Louisiana...; 3. papers having

particularly in view the interests of our Roman-Catholic brethren who form so important a part of the population of our state. Every occasion will be embraced of illustrating the tenets of their faith and points of discipline from the sources of ancient and modern literature; vindicating them from the misrepresentations of the misinformed and shielding them from the shafts of the malignant. - And lastly, our journal will be the strenuous advocate of the causes of Charity. It will be handsomely printed, 8 pages quarto. \$5.00.

It has been said that a weekly paper, embracing all these objects is a desideratum in Louisiana and the other Southern States, a great proportion of which profess the Roman-Catholic religion...; the many hostile publications...show a deep settled prejudice against the Catholic Church...by ignorance of our faith...therefore important to have a suitable medium...to fulfill this duty..."

Details: 8 pages, quarto, \$5.00.

Sources: Only U.S.Cath. Miscellany, see above.

A "FIRST": If this LOUISIANA BEACON was really published not only planned, IT WAS THE FIRST ENGLISH-CATHOLIC WEEKLY NEWSPAPER IN NEW ORLEANS AND LOUISIANA IN Jan. 1837, otherwise it will be THE CATHOLIC SENTINEL.

Locations: Not in ULS, AN.

New Orleans and Louisiana and Southwest:

Alabama, Arkansas, Mississippi, Georgia, South Carolina, Texas.

THE MORNING STAR AND CATHOLIC MESSENGER (F 9 1868-1903)

THE MORNING STAR (1903-1929/30).

THE MORNING STAR and CATH. MESS. was the English, "Catholic:la", weekly newspaper of New Orleans. "Catholic Messenger" may have reminded the founders of 1868 of the first attempt to create an diocesan paper in 1853 with that title. The Archdiocese had kept an official French paper going since 1842, LE PROPAGATEUR CATHOLIQUE. The English sister-paper THE MORNING STAR and CATH. MESS. is, since 1853, the fifth attempt. Archbishop Jean Marie Odin\* took the decisive step, founding it in 1867. A PROSPECTUS was first circulated, then the first issue appeared on F 9 1868. The paper was published continuously to its end with v.62 in 1929/30.

\*The Archbishop invited 100 representative Catholics to a meeting on Camp St., The Catholic Publication Co. was organized, the title for the paper decided on. Helping to its start were especially Fr. Duffy, CSSR, Fr. Kane of St. Patrick's and Thomas G. Rapier (Baudier, 422, has more names of supporters).



The first editor was Rev. Richard Kane\* and the first manager was

\*He came from Mt. St. Mary's College in Md., where he was ordained in 1855, was called to New Orleans by the archbishop's secretary, Adrien Rouquette (about him later) as his aid. Both were living in the Archepiscopal residence near St. Mary's. The young Irishman became a disciple and soon a friend of Abbé Rouquette (1856). He began to write for the existing CATHOLIC STANDARD, everything went well until he wrote an article under a pen-name; "Rambler" in that paper. So Fr. Rouquette wrote a pamphlet, both were against the opinions of Fr. Perch  (see Perch  with his PROP. CATHOLIQUE), both politically not Southern. Kane was transferred from St. Mary's to St. Patrick's as assistant pastor. Fr. Rouquette went to the Bayou Lacombe Indians in those politically explosive times (Lebreton, p.39/40). Fr. Kane, 27 years old, joined him there, writing a series of articles: "Sylvius on Solitude, an apology for solitude, retirement and meditation in a time of heated passion" (must have been in 1859/60) to be published in the CATHOLIC STANDARD. Archbishop Blanc died in 1860, the CATHOLIC STANDARD died, too, in 1862. In detailed reports of New Orleans, written only in 1866, we found Fr. Kane a chaplain of the Christian Brothers, then (1868/69) a parish priest of a small church, though he was still listed with St. Patrick's in 1867, when he became the first editor of the newly found MORNING STAR in New Orleans. But since Jan 1871 he was joined or partly replaced by the priest-poet of the South, Rev. Ryan. He wrote (1870-) the English part of the PROPAGATEUR CATHOLIQUE, perhaps to 1873. He died at forty years of age, after August 1873.

Thomas G. Rapier (up to 1882, then he became manager of the DAILY PICAYUNE). The paper's masthead gives the New Orleans Cath. Publishing Co. as publisher (to 1886), 140 Poydras St., Archbishop J.M.Odin as President, Very Rev. N.J.Perch  as Vice President, some other priests and three laymen as members of the board, similar to the board of the French paper. The paper received the approval of Odin and the following bishops and used as its motto: "How beautiful are the feet of them that bring glad tidings of good things". The first numbers brought the reprinted contents of the PROSPECTUS:

"For several years (5) the Metropolis of the South...had no English paper...We intend to start the..., for the intellectual and material departments we have chosen men of faith and talent...devoted to the Catholic cause...A joint stock company...backing it. The management is under the supervision of the committee of four priests appointed by the archbishop and three laymen to be elected by the stockholders". Signed by N.J.Perch .

In the first issue, on p.4 the paper is introduced to the readers as the "only English-Catholic paper between Charleston and St. Louis." This is true only for about 19 days because in Mar 1868 Augusta, Georgia, had started THE BANNER OF THE SOUTH, which lasted to Oct 29 1870. THE MORNING STAR and CATH. MESS. explained the necessity to defend the Faith against attacks and the influence of Voltairianism of the 18th century as well as Know-Nothingism, and wants to be a means of instruction especially for

those not able to go regularly to church. The papers wanted to bring leading articles about social, moral and religious matters, also political news without any partisanship, local news and special departments to make the paper an interesting and useful Catholic family journal. The volumes we saw kept that promise, as it began with poems and stories (serialized) gave church news, sketches, some foreign news, official notices (though rare), local Catholic news, the Catholic Directory of New Orleans, some ads. Other papers were quoted, particularly the CATHOLIC MIRROR (Baltimore) and the NEW YORK FREEMAN'S JOURNAL. "New Publications" reviewed books and magazines, esp. CATH. WORLD, N.Y., and SACRED HEART MESSENGER; later there followed a "Review of the Week", something of interest to women, a column for youth, also for the farmers, occasionally a "Letter from Rome", and columns with news of the suffragan dioceses Mobile, Galveston, Natchez, Little Rock.

In v.2 (1869/70) the readers were told that though struggling with financial difficulties a success can, too, be seen in competing with three dailies written in the spirit of paganism. The office was then at 124 Carondelet St. In the last month, Ja 1870, Fr. Abram J. Ryan joined the staff. We were not able to find out clearly when Fr. Kane left, or if the two Fathers worked together for a time; it seems more likely that the existing tensions made Fr. Kane retire. We know only that he began around that time in 1870 to write an "English side" for the French paper, called THE CATHOLIC PROPAGATOR. With volume 3 (1870/71) Rev. Abram J. Ryan\* became the editor of THE MORNING STAR and CATH. MESS. on F 5 1870:

\*Fr. Ryan, born in Hagerstown, Md. (1838) of Irish parents, ordained shortly before the Civil War, working in different states, coming in 1863 from Peoria, Ill. to Edgefield near Nashville, Texas, was also voluntary military chaplain in the Confederate Army. The Catholic Directories list his name after 1864 (Peoria), not again until 1867 (for Knoxville). After the surrender at Appomatox (Ap 9 1865) he wrote the famous poem THE CONQUERED BANNER in Tennessee. He went to Augusta, Ga (D 1867) (q.v. more about this time with our article of Georgia), and became in Mr 1868 the editor of the BANNER OF THE SOUTH (to O 1870), then he left for Mobile, Ala. There under Bishop Quinlan he was stationed at the Cathedral (to 1881), and while there edited the MORNING STAR in New Orleans (Ja 1871-75). In 1879 a volume of his poems was printed in Mobile. After 1881 the Cath. Dir. lists him (1882-86) for Biloxi, Miss. Often on lecture tours, he died on one in Louisville, Ky. in 1886. He had contributed to many magazines. (Some of this information we received from Mr. E. Egan).

Fr. Ryan was made on F 18 1871 editor-in-chief, but only on F 24 his name was printed as such on the masthead, followed by a salutatory on p.4:

"In accepting the position...we will write to please God, our Church and our Conscience...Our Creed is Roman-Catholic. Our Country is the South...(to work for both) is our task. We defend the Church up to the dogma of Papal infallibility...of the thousand questions...of our days, that of Education we shall select."

The contents of v.5 (1872/73) had added "Telegraphic News Service", paid more attention to Irish interests - a whole first page for St. Patrick's Day - a novel written by a Fitzpatrick, Hibernian Societies with their activities. Agents are wanted for Texas and Mississippi, an official column appeared sometimes for Natchez. The Mobile REGISTER (Mr 10 1872) praised "Fr. Ryan's Paper" in New Orleans as showing "new life from his very first touch" and him for his Southern tendencies. The "City Intelligence" announced and reviewed social activities, concerts, lectures - some of them given by Fr. Ryan -, fairs - for one of which Fr. Ryan wrote a paper (e.g. THE WAIF) -, and other festivities.

During v.6 (1873-74) agents are wanted for Georgia (having no Catholic paper since 1871) and South Carolina its paper just ceased with 1873. In v.7 reports are published from Fr. Ryan's lecture tours, i.e. from Troy, N.Y. This makes it understandable that Fr. Ryan had not enough time for the growing paper. The v.8, shows the highest number of agents (14) in Texas, South Carolina, Georgia and Mississippi (Rowell lists in 1875: "1500 copies go outside the city as the official organ of the bishops of Louisiana (Natchitoches), Alabama and Mississippi). Although it turned to its original small size, the paper needed a resident editor in its office, 116 Poydras St. Fr. Ryan's name appeared on F 28 1875 on the masthead for the last time. The reasons for his withdrawal were given only on Ap 18 1875:

"We call attention to the withdrawal of the editor-in-chief of this paper that according to an open letter of Fr. Ryan his reason was: '...my duties are such and so numerous and so onerous that I could not fulfill any position as editor satisfactorily to myself."

The paper had had some known writers as contributors: Bishop William Henry Elder from Natchez, Miss. prior to 1880, or the lawyer W.B. Lancaster (q.v. later), or prior to 1887 Abbé Adrien Rouquette\*

\*Mentioned before as friend of Fr. Kane. He, of a prominent family, was ordained 1845, assistant in the Cathedral of New Orleans, secretary of Bishop Blanc, a distinguished writer of interesting books, a poet and an apostle of the Choctaw Indians with whom he lived for years (Baudier, 422), he died in 1887.

After Fr. Ryan had left, the masthead no longer gives an editor's name at least not to 1879 v.12), as far as we were able to check the film of the paper. Other sources also fail to give names. We can only suppose that the manager Rapier, also called "general manager" from 1876-81 did also the work of an editor. This fits in with another information that the New Orleans Catholic Publishing Co. was publisher and editor from 1882-86. Rapier was in 1883 (v.16) replaced by G.T. McCune as general manager who kept this position for "15 years", would be 1909. Who was editor to 1887? It is a fact for v.20 (1887) that Rev. J.M.L. Massardier was the editor, the Chancellor of the Archdiocese. In that year McCune as "McCune and son" became the publisher with an office at 12 Union St.

In 1888 the French PROPAGATEUR CATHOLIQUE had expired. One can see on the figures of the MORNING STAR's circulation that most of the subscribers then took the English paper. From Fr. Massardier it is said that he made the paper "strictly religious in subjects, even pious in tone", and he also "discussed the labor problem" (Browne); his editorship was interrupted for one year: 1892, taken over by W.B.Lancaster, a distinguished lawyer (Dunn, 1895), and the founder of the Society of St. Vincent de Paul in New Orleans. Murray, one of our sources, in 1876 wrote of him as a chief writer for the paper, so widely known in the South. In 1893 Fr. Massardier was back, the office had changed meanwhile to 68 Union St. and to 102 Camp St.

In 1895 the paper's v.28 came completely into the hands of G.T.McCune: he as editor and manager, "G.T.McCune and son" as publisher, and also the owner. Politically the paper became "democratic". "THE MORNING STAR and CATH. MESS. is the most prominent Catholic journal in the Southern and Gulf States" says Rev. James Dunn on p.716. Volume 33 (1900) announced below its title that it was also the official organ of the Catholic Knights of America and of the Ancient Order of Hibernians; its office was now at 427 Poydras St. (Schmitt:CLIPPINGS).

Another change was made in 1903: the paper is named only with the short title: THE MORNING STAR (v.36-62); again the office has another address: 630 Poydras St. McCune remained only as manager. As publisher The Morning Star Publishing Co., Inc., was founded and if McCune has been the proprietor, he sold it now to Rev. J.F.Prim, the new editor and owner. The new Archbishop Blenk, in one of his first actions, urged the Catholics to subscribe to the paper. For a short time in 1905 John M. Colligan was editor, office:606 Commercial Place, until in Ag 1905 the famous poet (Meehan says so in CATH. ENCYC.: "Periodicals") James R. Randall took over, for two years, followed in 1907 by Very Rev. A.F.Isenberg for another two years, office: 327 Carondelet St. In 1909 G.T.McCune then left and the manager became Very Rev. F. Leo (or Leon) Gassler. The editor's place was taken in 1909/10 by Rev. John Françon together with Marie Louise Points, "one of the leading women writers New Orleans had produced" (Baudier,422). Only she remained from 1911-1922.

DCU (q.v. "Locations") has a special edition: URSULINE CONVENT of 48 pages, published in 1912, v.44, with good illustrations, which also gives a short history of the paper (p.45); its aims: "high standard, sound principles, a progressive enlightened Catholic journalism for the vast archdiocese; having fulfilled a mission for 44 years of the great Southwest, taking on a renewed life and vigor through the hearty support of Archbishop Blenke..."

In 1912, Rev. Peter M.H.Wynhoven (see his book in General Bibliography), office in 716 Camp St. took over the position of the manager from Msgr. Gassler. He also became the owner (not clear if Rev. Prim had kept the paper until now since 1903, or who was the owner in the meantime). In 1923, when the CATHOLIC BUILDERS called the paper "still vigorous", it had gotten a new editor: E.G.A.Scully who remained with it to its end, as did

Wynhoven as manager and owner and the Morning Star Pub. Co., Inc., as publisher all to 1929/30, volume 62.

We were not able to find information why the paper seems to have lost subscribers between 1922-27 because it did not give its number of circulation to the directories, and why it suddenly had reached the four-fold of its highest circulation of 1905 in its last three years; Why, also, got THE SOUTHERN MESSENGER of San Antonio, Texas, the right to print on its pages that it also functions as the "official organ of the Archdiocese of New Orleans". Why was it doomed to die in 1930?

Though we have found the MORNING STAR occasionally quoted or mentioned in Northern papers, nothing essential was said about it besides "enlarged", "improved", "our Southern friend", etc. THE AM.CATH.HIST.RESEARCHES, v.4 (1887/88), p.195 states that there are "very valuable articles on the boundries of Louisiana territory, signed by J.M.L. (these are the initials of Fr. Massardier) in the paper. After the MORNING STAR had died in 1930, Louisiana had no Catholic paper until D 1932 when the CATHOLIC ACTION OF THE SOUTH was founded with Msgr. Wynhoven as editor-in-chief, which since F 28 1963 changed its title to CLARION HERALD, and is current in 1965.

Details: The "Sunday Morning" paper changed in 1890 to a Saturday paper. It had all the time 8 pages with 5, 6 or more columns according to the size of 15x22 (1868), or 17x25 (1869-70), or 33x44 inches (1875-90); again 15x22 from 1871-74, and 1891-1929/30; its price began with \$4.00, 1872 ff.: \$3.00, in 1887 and ff. \$2.50, only \$2.00 from 1895 ff.

See its circulation:

1871:1,500	When the French paper ceased:	
1872:3,200	1889:6,300	1905:8,100(after bishop's action)
1886:2,500	1895:7,000	1914:6,000
	1896:4,000	1928:25,000
	1899:2,500	1922:none
		1929:38,000
		to 1827
		1930:34,000

THE MORNING STAR reached a number of 62 volumes.

Sources: Rowell (1868-1908); North (1879/80); Ayer (1876-1930); Dauchy (1890-94); Remington (1892-1901); Alden (1875,82,83:p.571,86); Pettengill (1870,95,99); Steiger (1873); Hoffmann (1891-1913); Severance (1908); Lord & Thomas, Chic., AM.PRESS DIR. of 1897; NEW ORLEANS CITY DIR. (1871-94); Middleton (1893); Baumgartner, p.22,95; LITERARISCHER HANDWEISER (1873)col.362; CATH. ENCYC.: "Periodicals"; CATH.BUILDERS, v.4, 225; J. Dunn (1895), 716; Lucey III, note 4; CPD Meier (1928); NCA (1931); Browne; Baudier:book, esp.422; Baudier:letter. ULS; LaNwp,p.142, no 505; Lebreton: St. Patrick's, 39/40; letters and help from Edward A. Egan who had the film of the paper made (1868-79) which we (DCU) have now, too.

A "FIRST": THE MORNING STAR WAS from 1868-92 and 96-1900 THE ONLY ENGLISH-CATHOLIC WEEKLY NEWSPAPER IN LOUISIANA, from 1878-84 even the ONLY OF THE SOUTH(q.v. added Table of Southern English-Catholic weekly newspapers). IT BECAME ALSO THE "OLDEST" (62 years) CATHOLIC PAPER of Louisiana in the 19th century.

Locations: ULS: IU:[v.51-52]; MWA [47]. Archdiocese N.Orl., Archives: v.1-1878 and 1907-17. Baudier: private:many single issues; since he died probably archives of Archdiocese. LaNwp: LNH:[1875-1930]; LNSM:[1871-1915]; LStBA:[1903-29] detailed list of issues given in LaNwp; DCU:in its Guilday, AMERICANA CATHOLICA,v.1, no 2: a special edition, v.45 (Ja 13 1912) "Ursuline Convent" with short story of paper. DGU:v,2, no 1 . F 7 1869; v.3,4 (1870,71), v.8,9 (1876,77). InNd has bd. volumes. Schmitt:clippings in PPCHi:top of p.1 of v.32 (Ja 13 1900). See in NEWSPAPER FILES IN LOUISIANA STATE UNIVERSITY LIBRARY, 1961:"onfilm: F 9 1868-F 2 1879; on paper: Je 4 1882-Ja 7 1883."

# L'OBSERVATEUR LOUISIANAIS (Ja 2 1892-D 1897)

This French, "Catholic:lc" (though written with the purpose to oppose its archbishop for not being a Frenchmen) was an "eclectic" (Middleton) monthly magazine, established in Ja 2 1892, expiring with D 1897. It was founded and edited by four French priests of Louisiana who were rebelling against a "Dutch" archbishop, Francis Janssens, the first, to break the line of French bishops in New Orleans, only shortly before his death, the bishop suppressed the magazine. Rev. Père F. Rougé\*, a known writer, was the main editor from the beginning until Ja 1895.

\*Acc. to the CATH. DIRECTORIES of those years Fr. F.

Rougé's address was in 1890 a private one; in 1892 he was an assistant to St. Augustine's parish, in 1894 he lived in the Mt. Carmel Asylum, and in 1899 again he was listed only with a private address, Flood and Levée Sts.

In F 1895 (Tinker) M.J.G.de Baroncelli (q.v. in Spec. Bibliogr.) followed him as editor and administrator (Griffin), and Theo. Levée was named as editor in 1897 (Batten). The three other founders also wrote for the magazine: Revs. P.E.Mesnil, Magloire Simon, J.P.Martin, respectively of Loreauville, Iberia Parish; of Geismar, P.O., Ascension Parish; of St. Philippe's at Wallace, P.O., all in Louisiana (Cath. Dir. 1896). The magazine's subtitle was: "Revue mensuelle, religieuse, politique et littéraire" (Tinker).

The magazine had announced in v.1 no 1 its program (Griffin), to chronicle (RESUME DU MOIS) the month, to review briefly Catholic interests, news of the world, also with letters from Rome, to bring articles in a section: MÉLANGES, of current problems, to review old and new publications, keeping up the French language for readers, to publish original stories and sketches. It intended to touch all possible viewpoints in matters religious, philosophical, literary, political, economical, social, if historical then stressing Louisiana and the U.S., not forgetting biographies, and religious FÊTES. There, naturally is nothing said of its main purpose to resist the "Dutch intruder" by "subtle attacks in masterful French", in "opposition to everything not French" (the MORNING STAR was ridiculed, the Catholic University captiously derided and discredited". Baudier, later as editor of the CATHOLIC ACTION, around 1936, had taken an

article by Msgr. Gassler, "Our Native Clergy" in which he "panned out the OBSERVATEUR and its four founders" which still, after so many years later, aroused a storm of protest from the French clergy.

In Baroncelli's book, p.156, is said that Père Rouge wrote a long article in L'OBS.L. against statements made in the CATHOLIC NEWS of New York, judging "too severely the French for the degeneration of their Faith in the South of the U.S.", though Baroncelli says himself on p.160 that their faith was not anymore deeprooted or lively.

Baudier often quoted in his own book OBSERVATEUR passages of the OBSERVATEUR'S historical articles of Louisiana.

Details: in 1892:84-140 pages per month, 6x9 1/2 inches in size, price: \$1.25, circulating 1,000 copies. In 1895: 50-60 pages, 6x8 inches, \$2.00, circulation: 1,000. In 1897: the same, no circulation figures given. The magazine had finished its v. 6 with D 1897.

Sources: Middleton (1893); Baroncelli:book,p.489/90; Baudier:letter; Griffin,p.528; Tinker:BIBLIOGR.,p.64; Batten (1892,95,97).

Locations: ULS: LU:[1-6]; CSt:[3-4,6]; MiU:[4,6]; NdD:[6]. Griffin: LHN:6; LNSM:v.2 no 6; v.4 no 2,5,6. Tinker:LNHT (Howard-Tilton Memorial Libr.): 1-6 complete.

New Orleans  
and Louisiana

LE PROPAGATEUR CATHOLIC (N 12 1842\*-1888)  
including THE CATHOLIC PROPAGATOR (1870-Ag 1873)

\*Some sources give the year 1810 as establishing date, or believe that another paper with the same title existed in 1810. Tinker believes it incorrect, as we do; it was once "confounded with LE PROPAGATEUR LOUISIONAIS" of 1827 which was the successor of another paper, which Tinker found to have been the RÉVEIL of New York. The error was copied by many reference works: Middleton(1908), Belisle, 375; Wisconsin Newspaper Catalog of 1911; North (1879/80); Rowell(1868).

This French, "Catholic:la"(approbation of the Bishop or Archbishop as an official organ, marked as such in CATH.DIR. of 1845-61). It was a weekly newspaper, which started on N 12 (see holdings of LNH and MoSU) of 1842 (wrong date in CATH. ENCYC., therefore often wrongly copied), was interrupted only for a very short time in 1862 during the Civil War, and finally suspended in 1888 (Griffin, Tinker)\*.

\*ULS lists only the first 20 semi-annual volumes to 1852, LaNwp has no end-date, Baudier quotes Baroncelli saying "the publication had only some years of existence". He could have

known better since he became the friend and then editor of L'OBSERVATEUR LOUISIANAIS only four years after 1888.

The paper was founded under Bishop Antoine Blanc by Abbé Napoléon Joseph Perché\*, being "rédigé par une société d'homme des lettres."

\*N.J.Perché, born in France (1805), at 18 years of age was already teaching philosophy, was ordained in 1829, heard Bishop Flaget say he needed priests for America and came with him to Kentucky, later to New Orleans. He lived for 28 years as chaplain with the Ursulines but gained much influence as an eloquent preacher, visiting many parishes with French members. He also started LE PROPAGATEUR CATHOLIQUE (1842), and in its first years he did most of the writing himself. He became unpopular in combatting the rebellious church wardens or other enemies of the Church with biting articles, but was respected by many and admired by Bishop Blanc (-1860) and Archbishop Odin (-1870) who had recommended him as his coadjutor. The former had in 1853 made him also editor and publisher of an English sister-paper THE CATHOLIC MESSENGER (q.v.), both papers were advertised together, but only for one year. During the Civil War Abbé Perché was for a short time under house arrest as an ardent Secessionist, his paper suppressed. In 1870 he became Archbishop of New Orleans, a great scholar, a lover of the poor, but lacking ability in financial matters. Bishop Leray, was given to him in 1879 as a coadjutor. He died in 1883 (facts mostly from Baudier).

Abbé Perché was practically the publisher and editor of the French paper though his name was never printed on its masthead. The first printer and composer of the material was a former editor of the ABEILLE, M.J. Bayon. In 1854 H. Meridier took over as publisher, it seems only to 1859; then the "Propagateur Catholique" is given as publisher to 1868. In 1869 Amedée Lutton became the publisher. As editor Abbé Perché is supposed (Tinker) to have given up on Ag 29 1857, though the CATH. DIR. still list him as editor in 1861. However, we found a notice in the PITTSBURGH CATHOLIC of D 5 1857, saying that the PROP. CATH. had passed from the hands of Abbé Perché to the hands of M. de Sarel, office at 50 Bourbon St. Another information gives Rev. Richard Kane as the editor, which change must have taken place between 1858 and 1868 (we were not able to find exact dates, q.v. with biogr. sketch of Fr. Kane with MORNING STAR). We suppose Abbé Perché had remained editor-in-chief. He did not agree with the political opinions of Kane, this brilliant and scholarly Irishman.

The BOSTON PILOT (D 23 1871) p.4, stated that Rev. Kane was the editor of LE PROP. CATH. and said: "we have not seen it since the days of the Great War...we admired the pluck of the editor and publisher".

It is certain that he became the first editor of the MORNING STAR (F 9 1868). We do not know an editor's name from 1868 to 1871, only that in 1872 A. Lutton, the publisher, also became the editor; we found him listed as such in the NEW ORLEANS CITY DIRECTORIES (which we were able to check to 1872-1888). We found further that Rev. R. Kane edited an "English side" for the French paper, from 1870=Ag 1873 (he probably died in that year), called: THE CATHOLIC PROPAGATOR.



THE MORNING STAR wrote on 0 27 1872, p.4:1:

"Rev. R. Kane is editor of THE CATHOLIC PROPAGATOR; he has filled the same position from the foundation of the paper two years ago. THE CATH. PROP. enters its third year."

or on Ag 31 1873, p.4:1:

Fr. Kane is credited with originating the English side of the PROPAGATOR" (Mr. Egan had copied these lines for us). We have no reason to believe that the English page was further published, but on F 1 1900 a paper of the same title was started in New Orleans (LaNwp,) p.117, holdings in LNL, bound together with LE PROP. CATH.

Only Lutton and Kane are named as editors in 1873 in the N.ORL.CITY DIRECTORY. Lutton continued alone to 1877. In that year Le Propagateur Co. began as the publisher, so to the paper's end. In 1877, the editor became F. Lefargue (CITY DIR. has Lafargue!) remained to 1886, the office's address being 204 Charter St. The CITY DIR. is the only source giving in 1887 Rev. H.C.Mignet as editor, office: 20th St. and Anthony Place. According to the CATH.DIR. Rev. Mignet was in that time the administrator of St. Louis Cathedral. Tinker believes that there were still "various" editors (and we, too), to fill in or to aid the appointed editors, e.g. in 1876 Rev. L.A.Chassé (McMurtrie). We have not found any remark about the owner; probably a stock company for the Archdiocese.

Father Perch  's main reason to have a paper was to help Bishop Blanc to defend the Church against Masonic influence, Voltairianism, schismatic and arrogant marguilliers (church wardens) of the local Cathedral and other parishes in the diocese (q.v. L'UNION in Vermillionville), and against the anti-foreigners societies at work. He was able to work out effective masterpieces (Baudier, 331) of the printed word to educate the general public as to the truth about Catholic tradition and discipline. Later in 1912 the MORNING STAR appraised Fr. Perch  's attitude in his situation during the Know Nothing-wave in New Orleans when his printing plant was attacked and the press threatened with destruction, how he most effectively gave that party the death blow (Baudier) by his firm action, and his scholarly editorials.

Griffin, having seen copies of the paper, gives an example of the paper's contents: a religious editorial, a church calendar of the week with explanations, articles of literature, science or history that bear an interest to religion, Catholic news, a purely literary "feuilleton" section, advertisements not contrary to the purpose of the journal. That purpose we found expressed in subtitles: "Journal des familles" or "La religion et le pays". With the latter we saw some copies (in Madison: WHi): N 10 1860; its aims: "pour offrir une r  daction int  ressante et vari  e: or "La cause pour laquelle nous combattons est celle de l'Eglise". It was expected the paper would circulate in the whole of Louisiana, its tenure completely Catholic, with only some news, and many ads for Catholic schools: It had no printed masthead, no editor listed, the address Rue de Chartres 122, published by LE PROPAGATEUR CATHOLIQUE, only 4 pages, price \$4.50.

Belisle, knowing, from his search for French papers in the States, that many did not survive the Civil War; he especially names LE PROP.C. as continuing after the War. It was suspended after the capture of New Orleans for a short time. Father Perch  was under house arrest by General Butler (1862). Certainly it had difficulties. In 1864 (Mr 19) it was still small, only two pages, hardly any news at all, but almost one page of ads. Issues of 1869 were judged by the German LITERARISCHER HANDWEISER as "rather poor in contents and outfit".

Perch  and Kane as editors gone, the English MORNING STAR since 1868 existing, the French language already less spoken, the French paper circulated in 1871 only 700 copies. McMurtrie (p.953) says that the year 1874/75 was closed with volume 67 (the high number possible because of semi-annual counting) and began with a fourth series: v.l. He saw a copy of 1876 with the subtitle: "Journal officiel du Dioc se de la Nouvelle Orl ans", 204 Rue de Chartres, when Amed e Lutton was editor (-1887) and Rev. L.A. Chass  his assistant. The sheet was "immense" with 8 wide columns to the page. The MORNING STAR of 1912 remembering the time when Abb  Perch  became Archbishop in 1870, believed "after his accession to the dignity of Archbishop, the PROP.C., having fulfilled its mission went out of existence". This seems to indicate that the English paper did not consider it a rival inspite of its 18 years of existence. Archbishop Perch , we suppose, was still interested in the French paper; until his death in 1883. Archbishop Leray (-1887) was also French, however the new Dutch Archbishop in 1888, F.Janssens, unlike by the French of New Orleans perhaps did not support an official French paper besides the English one. LE PROPAGATEUR CATHOLIQUE went out of existence in 1888.

Details: The paper kept the number of 4 pages, except during the War; then only two, when also its normal size of 18x23 inches was reduced. The price was first \$4.50, in 1868 ff. raised to \$5.00, when it was enlarged to 22x32 inches or to 24x32 in 1873; the largest format was 31x48 with 8 columns in 1876, remaining so to its end; in the last year the price was lowered to \$3.00. As to its circulation we know that in 1852 there were 1000 copies circulated, in 1871 only 700, in 1876: 912, in 1880; 1,500, in 1886: 750+. The paper, at the age of 47 years had produced 94 semi-annual volumes.

Sources: Middleton (1893,1908); Baumgartner, p.16; Belisle, p.375,381; Baudier: book, 331, 443, 598; Baudier: letter; CATH.HIST.REV., Washington (Ja 1951), 486; LIT.HANDW. (1869) col.113; (1873), col.364; LaNwp, 159, no 565; METROPOLITAN, Balt. (1854)460; Griffin, p.533; J.Dunn (1895); Tinker:BIBLIOGR., p.69; Steiger (1873); CATH. DIRECTORIES of 1845-61 listing it; Alden (1886) p.1,27; Rowell (1869-88); Ayer (1880-87); North (1879/80); Kennedy (1852); Pettengill (1870-86); Griswold:Wis.(1911); Kenny (1861); McMurtrie:"French Press", p.453; Sr. Palmyre Rabout quoted BO.PILOT (D 23 1871, p.4); MORNING STAR of 1912 in its own history of the special issue January 13; Letters and discussions with Mr. E. Egan; N.ORL. CITY DIRECTORIES (1866, 1872-88); Lebreton,p.39/40.

A "FIRST": LE PROPAGATEUR CATHOLIQUE WAS THE FIRST OFFICIAL DIOCESAN PAPER, A FRENCH-CATHOLIC WEEKLY NEWSPAPER, on N 12 1842, in New Orleans, and the second "oldest" with 47 years of age.

Locations: ULS:LNHt:1,[20]; LU:1; MWA:1 NcD:1; WHi:1. WHi also N 1842-My 1843; N 10 1860; Ja 12 1861-Mr, Ap-D 1862; Ja 17 1863; Mr 19 1864. LaNwp: LNL: [1844]; LNSM:[1879]; LSfD (La, St. Francisville:Democrat): F 19 1853, Je 16 1855, Ag 15 1857, S 10 1859, [1863]. Griffin::LNH:v.1, no 1-26 (N 12 1842-My 6 1843); LNSM (State Mus. Lib.): [O 15 1870-Mr 1 1884). InNd supposed to own copies from Rev. Moreau of Congreg. of Holy Cross, in the archives. KyLoN in archives:v.36 with 32 nos. (My 19-D 29 1860); v.37 with 17 nos. (Ja 5 My 11 1861) and 1882-1886; [v.59-63] (1870-74). Mr. Roger Baudier owned bd. copies of [1842-44] and scattered issues; he died around 1961, who has them now? Archdiocese, New Orleans, Chancery: v.1842-56. MoSU:v.1-20 (N 12 1842-N 6 1852) complete. Mr. Tinker has scattered issued [1857-65]. See NEWSPAPER FILES IN LOUISIANA STATE UNIV. LIBRARY, 1961: "on paper" Ag 29 1857; Ja 9, Ap 24 1858; Ap 30 1859; Oct 19, N 2 1861; My 17, Oct 11, N 22 1862; Mr 11, My 27, 1865.

#### SALVE REGINA (1888-1907)

It was a "Catholic:lc", monthly literary school-paper, established in 1888 (Rowell), existed certainly in 1898, and was listed by Hoffmann until 1907. It was founded for the senior students of the St. Mary's Dominican Academy\*, Dryades St., at the same location as the Sisters' convent. The teachers and students were publishers and editors.

\*Baudier writes that Dominican Sisters arrived from Ireland in 1860 in New Orleans, building up a convent and a "Select School", a Literary Institute out of which grew that St. Mary's Academy (1861); It prospered despite the War, had a new residence (1865) which is still the address today on St. Charles St. It became a college in 1910.

The school-paper was exchanged with others of its kind and reviewed by the following: THE LAMP, Wilmington, Del. (Je 1891)p.5: "entirely their own work, even typesetting and binding"; the ABBEY STUDENT, Atchison,Kans, (v.2, no 1, O 1892): "exceedingly bright and entertaining, a pity only printed S.R. (as title)"; THE MONTHLY BULLETIN OF CURRENT LITERATURE, St. Paul, Minn. (V.1, D 1892): "...It does credit to the literary progress of the pupils...and has all the energy and push of the most advanced northern publication about it."; the HOLY GHOST BULLETIN, Pittsburgh,Pa. (S 1898): "...a number with a most interesting story 'A Woman of Purpose' ".

Details: 20 pages, of 9x12 inches, \$1.00.

Sources: Middleton (1893); Rowell (1891-93); Hoffmann (1891-1907); the four school-papers quoted above; about the school: Baudier, p.421.

Locations: Not in ULS. (A letter to the college was not answered.)

THE SCHOLASTIC (1890-1892)

It was a "Catholic:lc", monthly school-paper, established in 1890 and listed by Hoffmann until 1892. Our two sources give no further information. Supposedly the publishers and editors are the students of St. Isidore's College for the following reasons:

    this college was in charge of Holy Cross Fathers from Notre Dame, Ind.; there they had a school-paper, too, with the title "Scholastic". And Baudier states: "that just since 1890 the school was authorized to confer degrees", a certain reason to start a paper. - The CATH. DIRECTORIES of that time have listed another college, Immaculate Conception, by Jesuit Fathers with 20 professors, another possibility for having founded THE SCHOLASTIC.

Details: none known.

Sources: Middleton (1893); Hoffmann (1891-92); Baudier, p.400,454.

Locations: Not in ULS.

THE SOUTHERN JOURNAL (1854-54, possible to Ap or My 1855)

This English, "Catholic:lc", weekly newspaper, following in time THE CATHOLIC MESSENGER, was started during the year 1854 and expired in the same year, or in Ap or My 1855, to be succeeded by THE SOUTHERN, then CATHOLIC STANDARD on My 27, 1855. Most of its readers were supposed to be the Irish, but we do not know if the paper had Irish national or patriotic tendencies. It was not listed as an official organ of the archdiocese. Middleton marked it as "literary" and "not Catholic by purpose". However the trustworthy METROPOLITAN CATH. ALMANAC and the METROPOLITAN magazine list it as "Catholic", and both were contemporary sources. We do not know if the publishers: Morehead and Elders were the editors, also. The business address was 97 Camp St.

Details: published Sundays, its price in 1855: \$3.00.

Sources: Middleton (1893); Baumgartner, p.19; METROPOLITAN, magazine, Balt. (1854) p.461; METROP. CATH. ALM. of 1855, p.287; Frese (1939).

Locations: Not in ULS, AN. Frese believed in 1939: "Files unknown."

THE SOUTHERN PILOT (Ag 29? 1862-F 21 1863-?)

This English:Irish "Catholic:lc", weekly newspaper followed THE CATHOLIC STANDARD which was suppressed by General Butler, when the Union forces took New Orleans (My 25 1862). AN gives the establishing date of Ag 29 with a question mark. It is possible:

The PITTSBURGH CATHOLIC announced THE SOUTH. PILOT on S 20 1862: "A new Catholic paper in New Orleans. - THE SOUTHERN PILOT; Its first number promises well, it eschews politics altogether and professes only Catholicity and after that the interests of the Irish race in America are its special object. The first number contains i.e. "Demise of Bishop Byrne of Little Rock" which we are glad to see in print,...the leading article is "Vengeance is mine saith the Lord of Hosts" to the unfortunate disruption of the Union. With the opinion the writer has a good foundation..."

AN has no end-date, but gives a number of F 21 1863 as kept in a library. How much longer it may have existed is not known. Also the SOUTHERN PILOT was suppressed by the same General Butler, we saw in the Introduction of the first number of the MORNING STAR AND CATHOLIC MESSENGER (F 9 1868):

"To our Readers":..."for several years-since our last English paper, the SOUTHERN PILOT was suppressed by the tyrannical hand of Butler, who tries to crush...all independence..."

and realize that in 1868 the Southern attitudes were still the same.

Details: Nothing known.

Sources: PITTSBURGH CATHOLIC (not completely sure, I lost a part of that note) of S 20 1862; MORNING STAR..., N.Orleans, v.1 no 1 (F 9 1868) p.4: "To Our Readers"; AN.

A "FIRST": THE SOUTHERN PILOT WAS THE FIRST AND ONLY ENGLISH: IRISH-CATHOLIC, WEEKLY NEWSPAPER, in Ag 1862, in New Orleans.

Locations: AN: LNC: F 21 1863.

New Orleans

(for II also Alab., Ark., Miss., Texas)

I THE SOUTHERN STANDARD (My 27-Ag 26 1855)

II THE CATHOLIC STANDARD (S 2 1855-My 25 1862)

I THE SOUTHERN STANDARD was a "Catholic:lc", weekly newspaper mostly for Irish readers, following THE SOUTHERN JOURNAL when it was started on My 27 (this date could be reconstructed because v.1 no 18 was S 23) of 1855. It lasted only to Ag 26. Baudier says it was "organized by C.F.Senac Sands and B.K.Banahan", which probably means they were also the publishers; if also the editors, we do not know. Baudier states further that on Ag 19 1855 James A. Kennedy became the owner and editor; the METROPOLITAN CATH. ALMANAC as well as the N. ORL. CITY DIRECTORY of 1856 give J.A.Kennedy also as the publisher, the latter has the office address as 184 Camp St.

II THE CATHOLIC STANDARD was founded in changing the title of THE SOUTH. STANDARD by J.A.Kennedy two weeks after he had taken it over. With that change, it seems, he also received the approval of the Archbishop to make it the official organ of the archdiocese ("Catholic:la" acc. to our grading);

To that LaNwp (who listed only the second title with Kennedy but the starting-date of the first title) adds:

"with the Approval of Archbishop Blanc and his suffragan bishops" - that means Natchitoches, La.; Natchez, Miss.; Galveston, Tex.; Mobile, Alab.; and Little Rock, Ark.; of the latter two we know that the bishops were interested in a paper (see for Mobile in RACHS:70 (1959) 118-19.

Kennedy gave up the publishing to Edward Hickey in 1856\*, both remained with the paper to the end.

\*Edward Hickey wrote a letter to J.G.Shea in which he gives 1856 the date of becoming its publisher; he also tells of how the paper was suppressed in the War, so that this letter is our only source for its end-date.

Rev. Richard Kane (q.v. a biogr. sketch with MORNING STAR) wrote for the CATHOLIC STANDARD as contributor (1856 ff.). From Lebreton we know that during those years the paper followed the policy of LE PROPAGATEUR CATHOLIQUE which was strongly anti-Know-Nothing and avowedly secessionist. Probably in 1858/59 Fr. Kane (later with THE MORNING STAR) wrote under a pen-name: "Rambler" an article, sharply criticizing the PROPAGATEUR's policy, bringing a crisis even "within the clerical family" creating tension for Abbé Perché, the editor-in-chief of the French official diocesan paper. Kane, though transferred from the Bishop's residence to St. Patrick's, still wrote a series of articles to be published in the CATHOLIC STANDARD: "Sylvius on Solitude, an apology for solitude, retirement and meditation in a time of heated passion" (probably in 1859 or 60). During the War when General Butler with the Union forces took New Orleans, not only LE PROPAGATEUR CATHOLIQUE, but also THE CATHOLIC STANDARD was suppressed for a short time, the latter not revived, and My 25 1862 remains as its end-date. But on Ag 29 1862 another Catholic English paper was founded, THE SOUTHERN PILOT (q.v.).

Details: published Sundays, under Kennedy: \$3.00. Unfortunately there are no circulation figures to indicate if the five suffragan dioceses also brought sufficient readers.

Sources: for both titles of the paper: THE LEADER, St. Louis, Mo. (v.2 no 3, 1855), p.9: "Catholic Papers"; Baudier: letter. For CATH.ST.: LaNwp: p.117, no 410; Middleton (1893); METROP. CATH.ALM. of 1856-61; Frese (1939); Kenny (1861)p.26; Rev. H.Browne found a letter of Hickey to John Gilmary Shea, New OrL., 10/1/1891, with "Shea-papers", Philadelphia, St. Charles Seminary, Overbrook, Pa.; Lebreton, p.39/40; NEW ORLEANS CITY DIR. of 1856 (further years not available).

Locations: Not in ULS, AN. Archdiocese of New Orleans, Chancery Archives: v.1, no 2 (Je 1855-My 1856). LaNWP: LNSM:F 5 1860; LsfD(La, St. Francisville, Democate):S 23-N 4 1855; Ap 13 1856; F 2 23, Mr 9, My 18, 25, 1862.

THE STUDENT (1887-1901)

It was a "Catholic:lc", monthly school-paper from 1887-1901. Nothing else is known. Middleton did not give any date in his first article. In 1908 Rev. G. O'Connell added the dates: 1887-1901 to Middleton's second article. He was a Jesuit; one can conclude he means the Jesuit college in New Orleans, Immaculate Conception, which was the only boys' college in the city in 1887.

Details: none known.

Sources: Middleton(1893); Middleton (1908) with an addition by Rev. G. O'Connell, S.J., of Denver; Hoffmann (1891-95). (In his lists of College Publications Ayer does have one for Louisiana during the 80's and 90's).

"FIRST": THE STUDENT WAS THE FIRST CATHOLIC SCHOOL-PAPER IN 1887 IN LOUISIANA.

Locations: Not in ULS.

TRUE WITNESS AND CATHOLIC CHRONICLE (1849-56)

It was a "Catholic:lc" paper, its frequency not known, it may have been a newspaper, or also a magazine. Its title was once listed in a catalogue of the holdings of the library of the Archdiocesan Seminary in New York; New Orleans as place, v.4-5 (1854-56) as holdings were added, nothing else. If it really existed it would have been after THE CATHOLIC SENTINEL the second English Catholic newspaper in Louisiana.

Details: none.

Sources: the catalogue, see above. A letter to the seminary was not answered.

Locations: Not in AN, ULS. It is supposed to be with v.4-5 (1854-56) in NYStJ.

YOUNG COLLEGIAN (1888-1893/4)

This was a "Catholic:lc", monthly (during school-year) school-paper, established in 1888 (Rowell, Ayer) and ending probably with the school-year 1893/4, because the NEW ORLEANS CITY DIRECTORY still listed it in 1894. According to our sources the publishers and editors were the students of St. Catherine's (the CITY DIR. spelled it St. Katherine's) College, and Rowell (1892) gives as the office: Convent of Mercy, and the CITY DIR. gives as address: St. Andrew St., between Constance and Magazine St.

Strangely enough the CATHOLIC DIRECTORIES of those years do not list any St. Catherine or St. Katherine's college or academy. The Sisters of Mercy have then only a St. Alphonsus Academy. The Convent of the Sisters is given at St. Andrew St., therefore it must be the same as mentioned for the YOUNG COLLEGIAN.

Details: 8 pages, 10-13 inches, 50 cents for all the years, at least up to 1893.

Sources: Middleton (1893); Rowell (1891-92); Ayer (1891-93); Eureka (1893); NEW ORLEANS CITY DIR. of 1894.

Locations: Not in ULS.

YOUNG CRUSADER (prior to 1893-?)

If Middleton's source in 1893 for this periodical was reliable, then it was a "Catholic:lc", weekly juvenile magazine. No other information on it was available to us.

Source: Middleton (1893)

Locations: Not in ULS.

POINT-À-LA-HACHE, PARISH PLAQUEMINES,

South of New Orleans, belonging to that Archdiocese, with a heavy Catholic population. Bishop Blanc had a parish started in 1834, with a permanent priest in 1836, a church in 1845. In 1857 the priest was murdered during anti-clerical manifestations (from Baudier, p.349/50,381).

For L'OBSERVATEUR DE PLAQUEMINES

at Point-à-la-Hache, La.

SEE THE OBSERVER (WEEKLY)

THE [WEEKLY] OBSERVER and L'OBSERVATEUR DE PLAQUEMINES  
(1870, resp. 1873, both to 1887)

About this twin-paper there are some riddles, although information on it comes from good sources; It combined an English and a French edition, "Catholic:3", was a weekly newspaper. The English edition was called THE OBSERVER (Alden, AN), or THE WEEKLY OBSERVER (LaNwp); it was established first (LaNwp knew about a copy: v.18, no 27 in J1 2 1887, which would make it go back to 1870) in 1870, and the French edition as L'OBSERVATEUR (McMurtrie, who knew that a v.3, no 12 was J1 24 1875, means



it was established in 1873, as also stated in AN, but Rowell has both together in 1874) or L'OBSERVATEUR DE PLAQUEMINES (AN, LaNwp), meaning its Parish or County, has started in 1873. The end-date (AN has 1884) is rather sure to be the year 1887, with or somewhat after July 2, the last preserved copy. - About being "Catholic" only Alden has it listed for the years 1882, 83 and 86 clearly as such, the other sources have no qualification of that kind. We know that the place had a "heavy Catholic population" (Baudier, 349), therefore we place the paper tentatively as "Catholic:3". Around 1876 the editor and manager was Francis S. Caro (McMurtrie and Rowell), also the publisher (LaNwp), but in 1887 (LaNwp) Robert Hingle was listed as editor and F.S. Hingle as business manager; the paper of J1 2 1887 has the subtitle: "official journal of Plaquemines Parish" (LaNwp).

Details: 1876 and 1886: 4 pages 22x26 inches, \$2.00. In 1876 250 copies circulated, in 1886: 450 (Point-a-la-Hache had in 1896 500 inhabitants acc. to Ayer). THE OBSERVER was the third of the "oldest" papers in Louisiana, published for a period of 21 years.

Sources: Alden (1882,83,86); Rowell (1876,77); LaNwp, p.197, no 698; McMurtrie: FR. PRESS.

Locations: Not in ULS, AN. ICHi (Rowell Coll.): v.3 no 12 (J1 24 1875); LSfD (La, St. Francisville, Democrat): v.18 no 27 (J1 2 1887). See NEWSPAPER FILES IN LOUISIANA STATE UNIV. LIBRARY, 1961: "on paper": S 25; O 30 1880.

For THE WEEKLY OBSERVER at Point-a-la-Hache, La.  
SEE THE OBSERVER

#### ST. MICHAEL

(originally "Saint Michel de Cantrelle") near Convent (Parish St. James),

55, resp. 60 miles from New Orleans to which diocese it belongs. St. Michael's had a church in 1845, with two Jesuit priests up to 1853, then a secular priest until 1865 when Fathers of the Society of Mary arrived. They later established the Jefferson College. Since 1832 St. Michael's also had a boarding home for girls in charge of the Ladies of the Sacred Heart. Convent nearby did not have a church until 1899. In 1904 Ayer lists the place with 500 inhabitants and one local paper (French: English, since 1880) with 400 subscribers. We needed to search for these details to decide which of the places might be the location for the paper "St. Michel", for which our sources gave the one or the other place St. Michael seems a kind of Catholic center for that area. Convent without a church seems too small to have two papers.

## St. Michael, near Convent

LE ST.-MICHEL (est. between 1845 and 1853-?)

This was a French, "Catholic:lc" (or "3?"), weekly newspaper, starting somewhere between 1845 and 1853 and we do not know how long it was published. Its editor was H. Rémy. It is included into our list because Mr. Paul F. Veith of Lucy, La. believed it to be "Catholic" enough for our purpose.

Belisle who copied his information from Baroncelli, is our only source for the paper. He said: "Le St.-Michel, Couvent, paroisse St. Jacques," under the headline: "Louisiana papers outside of New Orleans after 1845". There is no Parish St. Jacques, only a St. James Parish. In those years we found St. Michael not "Couvent" (English Convent) listed as a place in the CATH. DIRECTORIES (to 1897), then only as a P.O. to St. Michael.

Details: None known.

Sources: Belisle, p.382, using Baroncelli-Javon; Paul F. Veith, Rare Books, Lucy, La.; Baudier, p.292/3.

Locations: Not in ULS, AN.

## SHREVEPORT (Caddo Parish),

had a parish church since 1856. In 1899, belonging to the diocese of Natchitoches, it still had one church, Holy Trinity. Its rector, Sebastian B. Scharl, had an assistant for three missions and a school.

TRINITY CHIMES (F 5 1899-Mr 31 1900-?1903)

This was a "Catholic:lc", semi-monthly parish-paper, established on F 5 1899; it was still existing on Mr 3 1900, how long furtheron we do not exactly know. Sebastian B. Scharl, pastor of Holy Trinity church was its founder, probably also publisher and editor. After 1903 his name is not listed anymore in the clergy list of the CATH. DIR., probably he died about this time; the paper was not continued.

Details: the clippings examined were about 10 inches wide.

Sources: Schmitt: clippings, kept in PPCHi.

Locations: Not in ULS, AN. Those clippings in PPCHi consisted of the tops of page one of v.1, no (F 5 1899) and v.2 no 4 (Mr 31 1900).

## THIBODAUX, (Parish Lafourche)

belonged to the Archdiocese of New Orleans, had in 1891 one parish church, St. Joseph's. Rev. C.M. Menard was there in 1842 as assistant, became pastor in 1845. For 50 years he was called the Apostle of the Bayou Lafourche. We cannot imagine that he was not instrumental in starting a Catholic paper in Thibodaux in 1889 but we found no remarks to prove or disprove this. He died in 1896 in Thibodaux.

Thibodaux, La (Jl 27 1889-91)

New Orleans (1892-95; or 96?)

and "Louisiana and Mississippi" (1895)

I THE CATHOLIC ADVANCE (Jl 27 1889-91)II THE ADVANCE (1892-95; or 96?)

## I

THE CATHOLIC ADVANCE was a "Catholic:lc", weekly (not monthly as Middleton says) newspaper, edited and published by Thomas A. Badeau (this is the right spelling acc. to BIBLIOGR...MEMOIRS OF LA.); it is listed with an English title, but it may have been written partly in French. Though four newspaper directories list it, it was not mentioned in any of the history books on Louisiana we used, neither in Baudier. From the latter we know of Fr. Charles Menard as an important pastor of St. Joseph's in Thibodaux for 50 years, who died in 1896. Therefore we suppose he has something to do with the founding and supporting of the CATH. ADVANCE, or perhaps he was against it? The paper, originally thought to be not a local paper but to serve Louisiana and Mississippi, seems not to have enough subscribers in Thibodaux. Badeau moved it in 1892 to New Orleans.

Details: published Saturdays, 4 pages, 16x22 inches, \$1.00; volume 1-3. Circulation in 1891 less than 1000.

Sources: Middleton (1893); Lucy copies Middleton, IV 222; Srs. of Mt. Carmel, Thibodaux: letter, copied from BIBLIOGRAPHICAL AND HISTORICAL MEMOIRS OF LA., v.2, p.168; LaNwp, p.220, no 786; Rowell and Ayer (1890-91); Dauchy (1890); Hoffmann (1891-92).

Locations: Not in ULS, AN. LaNwp: LNH: D 27 1890; Jl 11 1891; PPCh: 1891.

## II

THE ADVANCE in New Orleans, 1892, dropped the "Catholic" in its title; but is nevertheless listed in the newspaper directories as Catholic (exc. in LaNwp), as before: "lc". THE ADVANCE is certainly the same paper, having the same establishing-date 1889 and continuing the same numbering of its volume. It remained a weekly newspaper. Thomas A. Badeau edited it. The Advocat Publishing Co. published it, it seems, to the paper's end. Strangely enough five newspaper directories do not list it after 1893 anymore, only Batten and Lord & Thomas continue to 1897. We cannot see how AN came to "1903" as an end-date; we believe in 1895 or 96. There must

have been an important change in 1894, when acc. to Batten (1895) a new editor had taken over, Gus E. McCune. Perhaps he changed the title? No copies are preserved of THE ADVANCE after J1 2 1893.

Details: published Sundays, with the change of the editor: Thursdays; same 4 pages, 16x22 inches, \$1.00 as before, with v.4 going on to v.6? The circulation figures are not reliable: they differ for 1893 between 500, 2,000 and 2,400. Batten adds in 1895: 2,800, and in 1897: 3,500 (Batten) or 3,000 (Lord & Thomas).

Sources: AN; Ayer (only 1892); Eureka, Rowell, Remington, Dauchy, all 1893; Hoffmann (1892-95); LaNwp, p.113 no 393, 1891; Lord and Thomas (1897).

Locations: AN: LNM: J1 2 1893; PPCHi: [1892].

#### VERMILLIONVILLE (or Lafayette), Parish Lafayette,

was a place to which exiled Acadians came accompanied by a priest in the 18th century. In 1822 a church was built, St. John the Evangelist, Vermillionville became a town in 1827/28; Abbé A.D. Mégrét was pastor of St. John's in 1842. It also was said that this church belongs to Lafayette City. Later St. John's became the cathedral when in 1918, Lafayette was made a diocese. Vermillionville had (acc. to McMurtrie) different French secular papers in 1856-1865.

#### L'UNION (My 1843: 2 copies; more?)

It was a French, "Catholic:lc" weekly (?) newspaper (the editor himself called it so). It was established in My (see later: two copies existed on My 1843; we do not know if more followed. The following history gives the reason to start this paper:

St. John the Evangelist parish church of Vermillionville (or other sources give Lafayette as place) received a new priest in 1842, Abbé A.D. Mégrét. He had just come from Bordeaux. He had been an admirer of F.R.de Lamenais and done editorial work for his newspaper L'AVENIR, when this famous French journal was condemned by the Church, Abbé Mégrét left France and came to New Orleans.

He liked his parishioners but the Marguilliers (church wardens) undermined the board of trustees, even using the local paper, L'AVENIR to attack the Church. Abbé Mégrét, after struggling for years, finally refused to use St. John's church, was ready to build a new one. Letters he wrote in that time to his bishop are preserved and Baudier as well as Rev. Souvay used them to find out the facts about L'UNION.

From a letter written on Mr 3 1843:

The most important is the foundation of a newspaper. You (Bishop A. Blanc) know the diabolic spirit of the paper of Vermillionville (AVENIR)...it never ceased to blaspheme religion ...Two young Frenchmen, 25 and 28, of remarkable talent were called to that paper...to secure over me...an unquestionable triumph. These two came to me and frequently thereafter..., resulted a sympathy for the same principles...and an agreement finally to a newspaper, religious, scientific and literary, whose every question shall be treated under the inspiration of Catholic principles. You shall receive shortly its PROSPECTUS. This paper we have named L'UNION and the epigraph will be "God and Liberty". I will enter for one third in the ownership and one quart in the benefits (because the fellow-workers do also the printing...Nothing shall be printed unless...examined by me...Permit me now...the approbation...my name will not appear in the public. - I am sending LE CRÉOLE...with some of my articles of defense as said above..."(Souvay tried to find copies of L'UNION as well as of LE CRÉOLE, in vain).

Did the bishop answer? - Acc. to Baudier LE PROPAGATEUR CATHOLIQUE of New Orleans had brought a notice on My 27 1843 that the editor Abbé N.J. Perché has received two copies of L'UNION:

"We have before our eyes the first two numbers of L'UNION, religious...(see above in letter), printed at Vermillionville..." This announcement showed Abbé Perché's sympathy for Abbé Mégret, because he himself had gone through similar difficulties.

Did more issues of L'UNION appear? Certainly Abbé Mégret was able to defend the Church and himself. He was a strong personality; the vigor of his conviction also led him easily into conflict. In Ag 22 of 1853 he asked to be relieved and this request was granted. In December of this year he died a victim of the epidemic. He had left a deep impression on his parish, having created in it a thorough Catholic atmosphere and means for Catholic education.

Details: none known.

Sources: Rev. Charles L. Souvay, C.M., "Rummaging through old parish records...Lafayette, La." in ST. LOUIS HIST. REVIEW, v.1, p.223, v.3, p. 266...to 285/6. Roger Baudier: letter on Souvay's article; and in Baudier's book: 347, 355; Frese, p.143 who has used Baudier.

L'UNION IS THE SECOND CATHOLIC NEWSPAPER IN LOUISIANA in My 1843.

Locations: Not in ULS, AN.

SPECIAL BIBLIOGRAPHY FOR LOUISIANA

- Baroncelli Joseph Gabriel de Baroncelli-Javon, UNE COLONIE FRANÇAISE EN LOUISIANE, Nouvelle Orlenas, 1909.
- Baudier Roger Baudier, THE CATHOLIC CHURCH IN LOUISIANA, New Orleans, La., 1939. In the Index are only five of our papers named, but the book gives the richest material, most detailed, of all priests and their work in Louisiana and around.
- Chambon Rev. Celestine M. Chambon, IN AND AROUND THE OLD ST. LOUIS CATHEDRAL OF NEW ORLEANS. New Orleans, 1908.
- CATH. ACTION, Suppl. CATHOLIC ACTION OF THE SOUTH, official organ of the Archdiocese of New Orleans, v.18, no 44 (O 5 1950): Centennial Number of the Archdiocese. Supplement. Giving the history of 100 years.
- CATH. ENCYC. CATHOLIC ENCYCLOPEDIA: "Louisiana", "New Orleans", "Natchitoches", names of bishops.
- Deiler: KIRCHEN J. Hanno Deiler, ZUR GESCHICHTE DER DEUTSCHEN KIRCHENGEMEINDEN IM STAATE LOUISIANA... (1850-1900), New Orleans: Selbstverlag, 1894.
- Deiler: NEW ORLEANS J. Hanno Deiler, GESCHICHTE DER DEUTSCHEN GESELLSCHAFT VON NEW ORLEANS..., New Orleans, Selbstverlag, 1897.
- Deiler: PRESSE J. Hanno Deiler, GESCHICHTE DER NEW ORLEANSEER PRESSE, New Orleans, 1901 (also Sonderdruck der Deutschen Zeitung, New Orleans: Selbstverlag, 1901).
- Deiler\* \*Deiler was a teacher at a Catholic school in New Orleans, later Professor of Tulane University, probably a Catholic, but was interested in general in everything belonging to the German colony, its history and development. Therefore other existing booklets of him had no information for our work.
- Dufour Charles L. Dufour, ST. PATRICK'S OF NEW ORLEANS, 1833-1958, Essays for the 125th anniversary, New Orleans, 1958.
- Griffin Max L. Griffin, "A Bibliography of New Orleans Magazines," (an MA of Tulane University) THE LOUISIANA HISTORICAL QUARTERLY: 18, 3 (Jl 1935) 492-556.
- Griswold Ada Tying Griswold Comp., Wisconsin State Historical Society: ANNOTATED CATALOGUE OF NEWSPAPER FILES IN THE LIBRARY OF THE STATE HIST. SOC. OF WIS., Madison, The Society, 1911.

- Kendall John S. Kendall, "The Foreign Language Press of New Orleans," THE LOUISIANA HISTORICAL QUARTERLY:12(1929) 363-80.
- Lebreton D.R.Lebreton, "The Literary Scene in New Orleans," there see Dufour: ST. PATRICK'S, p.31-40.
- Lord & Thomas Lord & Thomas, AMERICAN PRESS DIRECTORY, Chicago (1897,1898).
- LOUISIANA: GUIDE LOUISIANA, a guide to the State. Writer's Program in the State of Louisiana, Baton Rouge, 1941: chapter:"Newspapers" p.134-38.
- LA.HIST.QU. THE LOUISIANA HISTORICAL QUARTERLY, see Griffin, Kendall, and McMeurtrie.
- LaNwp LOUISIANA NEWSPAPERS, 1794-1940; A Union List of Louisiana Newspaper Files available in offices of publishers, libraries, and private collections in Louisiana. Prepared by the Louisiana Hist. Records Survey Division of Community Service Programs, Work Projects Administration, Louisiana State Univ., 1941.
- MacCurdy Raymond R. MacCurdy, A HISTORY AND BIBLIOGRAPHY OF SPANISH-LANGUAGE NEWSPAPERS AND MAGAZINES IN LOUISIANA, 1808-1949, Albuquerque, University of New Mexico Press, 1951.
- McMeurtrie: EARLY Douglas C. McMurtrie, EARLY PRINTING IN NEW ORLEANS, 1764-1810, New Orleans, 1929.
- McMeurtrie: FR. PRESS Douglas C. McMurtrie, "The French Press of Louisiana," THE LOUISIANA HISTORICAL QUARTERLY:18(1935) 947-965.
- Nau John Frederick Nau, THE GERMAN PEOPLE OF NEW ORLEANS, 1850-1900, Leiden, Netherlands: E.J.Brill, 1958.
- N.ORL.CITY DIR. NEW ORLEANS CITY DIRECTORIES, many but not complete, in the Library of Congress.
- Niehaus Earl F. Niehaus, SM., "The Irish in New Orleans," q.v. Dufour, ST. PATRICK'S, p.9-14.
- Robinson Elric Robinson, OLD NEWSPAPERS, A PRIVATE COLLECTION, (in DLC; the collection also given in LaNwp as LSfD, means Louisiana, St. Francisville, Democrat).
- Souvay Rev. Charles L. Souvay, CM, "Rummaging through old parish records...of the church of Lafayette,La.," ST. LOUIS CATHOLIC HISTORICAL REVIEW (Souvay its ed.-in-chief):3,4 (O 1921) p.242 ff. esp. 242-86 about L'UNION and its Fr. Mgret, 1843.
- Tinker Edward L. Tinker, BIBLIOGRAPHY OF THE FRENCH NEWSPAPERS AND PERIODICALS OF LOUISIANA, Worcester, Mass.: Am. Antiquarian Society, 1933.

## LETTERS OF INFORMATION:

Many letters were written to different places and addresses without receiving an answer. That was the case when we had reason to hope for important names and dates out of the material and the collection of M. Baroncelli-Javon, now in the hands of his widow, Mme J.G.de Baroncelli-Javon.

The Sisters of Mt. Carmel, Thibodaux, helped us with the CATHOLIC ADVANCE.

Fortunately letters were exchanged with the historiographer of the Archdiocese, Mr. Roger Baudier, just before his death. He had worked in the Archives of the Archdiocese, could obtain details from the files and from his own holdings.

Also important was our contact with the Rare-Book-Seller Mr. Paul Veith in Lucy, La. He checked for us his rich holdings with his great experience. He is now dead, too.

In 1957 the librarian of Loyola University, James W. Dyson answered our questions.

The Sister librarian of St. Michael Academy of the Sacred Heart, Couvent, La. answered but was sorry not to be able to help.

Mr. Edward A. Egan was searching for many years for details of the life of the priest-poet Abram J. Ryan, visited many libraries all over in the South and was also interested in our research. He copied notices from papers believing we could use them. He lives in Chicago, 7626 S.Colfax Ave.



## ALPHABETICAL TABLE OF LOUISIANA

No	Lang	Title	Place	Freq	Type	Cath	Time	curr
-		Advance, N. Orl.,	see The Cath. Advance, Thibodaux, La.					
1	Fr	L'Avant-Coureur...	Bonnet Carré or Lucy	w	n	3	Ja 1853-62; 1865-77	
2	E	Catholic Advance	Thibodaux	w	n	1c	Jl 27 1889-91	
		Advance	N. Orleans				1892-95-?96	
3	E	Catholic Calendar	Lake Charles	mo	par+	1c	Mr 1897-1902	
			Baton Rouge		miss-p		?1903/4	
4	E	Catholic Messenger	N. Orl.	w	n	1a	Ja 1853-1854	
-		The Cath. Propagator, N.Orl.,	see Le Propagateur Catholique					
5	E	Catholic Sentinel	N. Orl.	w	n	1c	N 2 1844-1845	
-		The Cath. Standard, N. Orl.,	see The Southern Standard					
-		Colored Man's	Galveston, Tex		relig		D 5 1896-1913	
	E	Friend	Lafayette	qu	mag	1c	1914-1945-?47	
6	G	Echo von New Orleans						
		[of the 50's]	N. Orl.	w?	n	1c?	"in the 1850's"	
7	G	Echo von New Orleans						
		[of 1870]	N. Orl.	w	n	1c	My 1 1870-S 11 1870	
8	Sp	El Español	N. Orl.	w	n	3	Ap 6 1829-Ag 8 1830 + 2 copies	
-		La Gazzetta, New Orl.,	see La Gazzetta Cattolica					
9	It	La Gazzetta Cattolica, N. Orl.		w	n	1c	Ja 26 1889-95	
		La Gazzetta				3	1895-96	
		La Gazzetta Italiana				3	1897-97	
-		La Gazzetta Italiana, N. Orl.,	see La Gazzetta Cattolica					
10	E:Ir	Hibernia	N. Orl.	mo	?soc-p	2	1871-72	
11	E	The Holy Family	N. Orl.	w	mag	1c	Jl 1885-D 99; -?1900	
					juv			
12	E	Louisiana Beacon	N. Orl.	w	n	1c	Ja 1837-?	
13	G	Das Marienkind	Carmel	mo	mag	1b	1890-91	
					dev			
14	E	Mo. Star + Cath.Mess.	N.Orl.+La	w	n	1a	F 6 1868-1903	
		The Morning Star					1903-1929/30	
-		Der Negerfreund	Galveston, Tex		rel			
	G		Lafayette	qu	mag	1c	1914-1945-?47	
15	E	The (Weekly)Observer	Point-à-la-Hache					
		and		w	n	?3	1870-1887	
16	Fr	L'Observateur de Plaquemines	"	w	n	3	1873-1887	
-		L'Observateur de Plaquemines,	see The Observer, Point-à-la-Hache					
17	Fr	L'Observateur			gen			
		Louisianais	N. Orl.	mo	mag	1c	Ja 2 1892-D 189	
-		A "Propagateur Catholique"[of 1810]	in N.Orl. did not exist					
18	Fr	Le Propagateur						
		Catholique	N.Orl. + La.	w	n	1a	N 12 1842-1888	
19	Fr	Le St.Michel	St.Michael	?w	n	?1c	after 1845	
			or Convent				prior to 1853-?	
20	E	Salve Regina	N. Orl.	mo	sch-p	1c	1888-1907	

No	Lang	Title	Place	Freq	Type	Cath	Time	curr
21	E	The Scholastic	N.Orl.	mo	sch-p	lc	1890-1892	
22	E	Southern Journal	N.Orl.	w	n	lc	1854-54;?-55	
23	E:Ir	Southern Pilot	N.Orl.	w	n	lc	Ag 29 1862= F 21 1863=?	
24	E	Southern Standard The Catholic Standard	N.Orl.	w	n	lc 1a	My 27=Ag 26 1855 S 2 1855=My 25 1862	
25	E	The Student	N.Orl.	mo	sch-p	lc	1887=1901	
26	E	Trinity Chimes	Shreveport	s=mo	par-p	lc	F 5 1899=Mr 31 1900 =?1903	
27	E	True Witness and Cath.Chronicle	N.Orl.	?	?n	lc	1849=56	
28	Fr	L'Union	Vermillionville? or Lafayette	w	n	lc	My 1843:2 copies -?	
-		The Weekly Observer, Point-à-la-Hache, see The Observer						
29	E	Young Collegian	N.Orl.	mo	sch-p	lc	1888-1893/4	
30	E	Young Crusader	N.Orl.	w	mag	lc	prior to 1893=? juv	

CONCLUSION: Number: 30 + 2 from another State - - - - - 32 items

Language (race): English: 20  
 French: 6  
 German: 4  
 Spanish: 1  
 Italian: 1 - - - - - 32

Places: New Orleans: 21  
 Point-à-la-Hache: 2  
 Lafayette(after 1900): 2  
 Bonnet Carré: 1  
 Carmel: 1  
 Lake Charles: 1  
 St. Michael: 1  
 Shreveport: 1  
 Thibodaux: 1  
 Vermillionville: 1 - - - - - 32

Frequency: weekly 20  
 semi-monthly: 1  
 monthly: 8  
 quarterly: 2  
 ? : 1  
 32

Catholicity:  
 by purpose:  
 official: 1a: 4  
 not official: 1c: 21+2  
 by an Order: 1b: 1  
 by attitude: 2: 1  
 by national tradition: 3: 5  
 32

Type:  
 newspaper: - - - - - 19  
 magazine: general: 1, relig.: 2, juvenile: 2, devotional: 1=6  
 society-paper: - - - - - 1  
 parish-paper: - - - - - 1  
 parish and mission-paper: - - - - - 1  
 school-paper: - - - - - 4  
 32

HOLDINGS IN THE STATE OF LOUISIANA (rather many):

- LNH:6 of our items: L'Avant Coureur, Gazzetta Cattolica. Holy Family, Morning Star, Catholic Advance, The Advance.
- LNSM or LNM:4 items: Morning Star, Protecteur Catholique, Catholic Standard, Advance.
- Archives of the Archdiocese of New Orleans: 3: Morning Star, Protecteur Catholique, Catholic Standard. - It may be the private collection of Mr. Roger Baudier, who died not long ago, is now in the archives, too.
- LSfD(La., St. Francisville:Democrat):3 items: Protecteur Catholique, Catholic Standard, The Observer.
- LNtT:2 items: L'Observateur Louisianais, Protecteur Catholique.
- LU:2 items: L'Observateur Louisianais, Protecteur Catholique.

The following places have kept one item:

- LN: Echo von New Orleans of 1870, LNL: Protecteur Catholique,
- LNC: Southern Pilot, LStBA: Morning Star, Deutsche Gesellschaft of New Orleans, archives: Echo von New Orleans of 1870, St. John's Parish Court-house in Edgar, La.: L'Avant Coureur.

CHRONOLOGICAL TABLE OF LOUISIANA

1830	1840	1850	1860	1870	1880	1890	1900
90123456789012345678901234567890123456789012345678901234567890							
XX	Ap 6 1829-Ag 8 1830: El Español, N. Or.						
	X-? : The Louisiana Beacon, N. Or.						
Prop. Cath.							
N. Or.	XXX-N 12 1842-1888-XXXXXXXXXXXXXXXXXXXXXXXXXXXX						
L'Union, My 43: X							
Vermillionville							
Cath. Sentinel	X						
N. Or.	N 2 1844-45						
Le St. Michel	/? - /? between 1845 + 53						
St. Michael							
True Witness, 1849-56							
N. Or.	XXXXXXXX						
L'Avant Coureur, Bonnet	XXXXXXXX + XXXXXXXXXXXXXXX						
Carre, Ja 1853-62; 1865-77							
Cath. Mess. Ja 1853-54							
N. Or.	XX						
Southern Journal	1854-755						
N. Or.	XX						
Echo von N. Or., in 50's	-?-						
Southern Standard, My-Ag 55	X						
Cath. Stand., N. Or., -1862	XXXXXX						
Southern Pilot, Ag 1862-F 63	X						
N. Or.							
Morning Star, N. O., F 6 1868-1929/30	XXXXXXXXXXXXXXXXXXXXXXXXXXXX-1929/30						
Observer, Point..., 1870-87	XXXXXXXXXXXXXXXXXXXX						
Observateur....., 1873-87	XXXXXXXXXXXXXXXXXXXX						
Echo von N. Or., My 1 1870-S 11 1870	X						
Hibernia, N. O., 1871-72	XX						
The Holy Family, N. O., J1 1885-D 99; -?1900	XXXXXXXXXXXXXXXXXXXX?						
Gazzetta Catolica, N. O., Ja 26 1889-95	XXXXXX						
Gazzetta	1895-96					XX	
Gazzetta Italiana	1897-97					X	
Cath. Advance, Thibodaux, J1 27 1889-91	XXX						
Advance, N. Or.	1892-95-796					XXXX?	
Marienkind, Carmel, 1890-91						XX	
Scholastic, N. O., 1890-92						XXX	
L'Observateur Louisianais, N. O., Ja 2 1892-D 1897						XXXXXX	
Young Crusader, N. O., prior to 1893-?						?X?	
Catholic Calendar, Lake Charles, Mr 1897-1902							XXX-1902
Baton Rouge, 1903-4							-1904
Trinity Chimes, Shreveport, F 5 1899-Mr 31 1900-?1903							X-1903

Coming from Texas to Lafayette: Colored Man's Friend  
and Der Negerfreund, both 1914-1945-?47.

CONCLUSION:

The Chronological Table shows us clearly that at its earliest beginnings the three main-languages spoken then in New Orleans were Spanish (EL ESPAÑOL), English (THE LOUISIANA BEACON) and French (LE PROPAGATEUR CATHOLIQUE) in the years 1829, 1837 and 1842, with long gaps between. Only the latter survived longer than all ten attempts made up to 1868. This group shows the few years the five English-Catholic newspapers were able to live, finally cut off by the Civil War. The three French attempts were started by the need for defense against church wardens or as a local paper like the L'AVANT-COUREUR.

The most important of Louisiana's Catholic papers were certainly the English MORNING STAR AND CATHOLIC MESSENGER, starting on F 6 1868, covering the time to 1929/30, after LE PROPAGATEUR CATHOLIQUE had ceased in 1888, the only official Catholic paper in Louisiana. Only for few years other French, English, German and Italian publications existed, no rivals for THE MORNING STAR.

Other types of periodical publications came late in Louisiana. THE TRUE WITNESS AND CATHOLIC CHRONICLE (1849) may have been a magazine-like paper, we have no detail-information of it; the same for the first German ECHO VON NEW ORLEANS in the 50's. Only after 1870 monthlies and quarterlies appeared, not many in the whole (see with "Firsts").

It seems striking how New Orleans as the Catholic metropolis is also reflected clearly in the periodical publications. The whole of Louisiana depends on the French and English official diocesan organs of New Orleans, on LE PROPAGATEUR CATHOLIQUE, on the weak attempts for an English paper, the CATHOLIC MESSENGER (1853) up to the CATHOLIC STANDARD, finally permanently for 62 years as THE MORNING STAR. Unique for the latter is the vast areas besides Louisiana in need of an official paper, consisting of the suffragan dioceses of Mobile, Natchez, Little Rock, Galveston as well as Southern States as during certain years without a paper of their own: Georgia and South Carolina. Agents for the New Orleans' papers existed in these dioceses and states.

The Louisiana papers were rather shortlived besides the two main-papers. None having started prior to 1868 reached further than 1888; of the later ones only five passed the "frontier" to the 20th century; none is current today.

"FIRSTS":

EL ESPAÑOL was the first weekly newspaper, rather "Catholic" in Spanish, starting Ap 6 1829 in New Orleans.

THE LOUISIANA BEACON (if it really came into being) was the first English-Catholic weekly newspaper in Ja 1837 in New Orleans.

LE PROPAGATEUR CATHOLIQUE was the first official diocesan, French-Catholic weekly newspaper, on N 12 1842, in New Orleans.

THE CATHOLIC SENTINEL (for the case that "The Louisiana Beacon" was not realized) was the first English-Catholic weekly newspaper, on N 2 1844, in New Orleans.

THE CATHOLIC MESSENGER was the first official diocesan, English-Catholic weekly newspaper, in Ja 1853, in New Orleans.

ECHO VON NEW ORLEANS was the first German-Catholic (?weekly) newspaper" in the 50's" in New Orleans.

THE SOUTHERN PILOT was the first and only English-Irish-Catholic weekly newspaper, in Ag 1862, in New Orleans.

THE HOLY FAMILY was the first Catholic magazine, in J1 1885, in Louisiana.

THE STUDENT was the first Catholic school-paper, in 1887, in Louisiana.

LA GAZZETTA CATTOLICA was the first and only Italian-Catholic weekly newspaper, in Ja 26 1889, in New Orleans.

#### "OLDEST":

THE OBSERVER, Point-à-la-Hache, reached the age of 17 years.

L'AVANT COUREUR, Bonnet Carré of 21 years.

LE PROPAGATEUR CATHOLIQUE, N. OrL., of 47 years.

THE MORNING STAR, N.Orl., of 62 years.

No "CURRENT" items.

## NEW ORLEANS AS METROPOLIS OF THE SOUTH:

## SOUTHERN ENGLISH CATHOLIC WEEKLY NEWSPAPERS: CHRONOLOGICALLY

SC	Charleston	U.S.Cath.Miscellany	Je 5	1822-D 11	1861
SC	Charleston	Irishman + Charleston Weekly Register	D 17	1828-Ag	1832 ?
La	N. Orleans	Louisiana Beacon	Ja	1837-	?
La	N. Orleans	Catholic Sentinel	N 2	1844-	1845
La	N. Orleans	True Witness...		1849-	1856
La	N. Orleans	Catholic Messenger	Ja	1853-	1854
La	N. Orleans	Southern Journal		1854-	? 1855
La	N. Orleans	Southern Standard	My 27	1855-Ag 26	1855
		Catholic Standard	S 2	1855-My 25	1865
La	N. Orleans	Southern Pilot	Ag 29	1862-F 21	1863
Ga	Augusta	Pacificator...		1864-	1865
Ala	Birmingham	Southern Cross [I]		1867-	?
Ga	Augusta	Banner of the South		1868-	1870
La	N. Orleans	Morning Star...	F 6	1868-	1929/30
SC	Charleston	Southern Celt		1870-	1871/2?
SC	Charleston	Catholic Advocate	Ap	1871-	?
Miss	Vicksburg	Irish Citizen		1871-	1873?
Ga	Savannah	Southern Cross [I]		1875-	1877
Tex	Galveston	Texas Catholic	S	1875-	1877
Tex	Galveston	Texas Monitor	Ap	1884-	1886
La	Thibodaux	Catholic Advance	Jl 27	1889-	1891
La	N. Orleans	Advance		1892-	1895?
Ark	Little Rock	Arkansas Echo		1891-	1932?
Tex	Dallas	Texas Catholic		1891-	1892
Tex	San Antonio	St. Mary's Weekly Review	Je 6	1891-	
		...to Southern Mess., (to Alamo Messenger)			1958 -1962+
Ala	Birmingham	Southern Catholic		1893-	1893
Ala	Birmingham	Southern Cross [II]		1893-	1897
Ga	Savannah	same		1893-	1895
Ga	Atlanta	Georgia Catholic		1895-	1898
Tex	Austin	Catholic Journal		1898-	1900

Florida had only a very shortlived St. Augustine Instructor(My 13 1876-76);  
Tennessee's first paper appeared in 1874.

Years without any English Catholic Weekly are only:1865,1866 and part of 1867  
since the U.S.C.MISCELLANY covers the years 1822-1861 and  
since the MORNING STAR covers the years from F 9 1868 into the 20th century.

INDEX OF TITLES AND NAMES (INSTITUTIONS\*) OF LOUISIANA

\*There are added abbreviations of their designations:

1 bio: biographical sketch	6 hi: historical sketch
2 col: columnist	7 mgr: manager
3 con: contributor	8 pri: printer
4 ed: editor	9 prop: proprietor
5 f: founder	10 pub: publisher
11 sp: sponsor	

ADVANCE 9, 36/37

AVANT-COUREUR DE LA PAROISSE ST. CHARLES 5

Badeau, Thomas A. (ed, pub) 36

Baroncelli, M.J.G. de - see Spec. Bibliogr. - (ed, mgr) 23/24

Bayon, M.J. (pri) 25

Blanc, Bish. Antoine (bio) 2, (f, sp) 10, 11, 18, 25 (co-f) 26, 31, 33, 38.

Campe, Tiburcio (f, pub) 13

Carmelite Fathers 6/7

Caro, Francis S. (ed, pub, mgr) 34

CATHOLIC ADVANCE (ADVANCE) 36

CATHOLIC CALENDAR 5, 8/9

CATHOLIC MESSENGER 9/10, 25, 29

CATHOLIC PROPAGATOR 19, 24, 25/26

CATHOLIC SENTINEL 2, 11, 32

CATHOLIC STANDARD 18, 29, 30/31

Chassé, Rev. L.A. (ed) 26, 27

COLORED MAN'S FRIEND 7, see also Index of Texas

D'Artlys, Prudent 5

Dominican Sisters 28

ECHO VON NEW ORLEANS [1850] 12

ECHO VON NEW ORLEANS [1870] 12/13

Elder, Bish. Wm. Henry of Natchez, Miss. (con) 20, see also Mississippi

ESPANOL, EL 13/14

French 4, 5, 23/24, 24/28, 33, 35, 37/38

Gassler, Msgr. Leon 8, 21 (mgr) 24

GAZZETTA CATTOLICA 14/15

GAZZETTA (ITALIANA) see GAZZETTA CATTOLICA

German 4, 5, 6, 7, 12, 12/13

HIBERNIA 15

Holtgreve, John J. (pub) 15

Hickey, Edward (pub) 31

Hingle, F.S. (mgr) and Hingle, Robert (ed) 34

Holy Cross Fathers 2, 29

HOLY FAMILY 3, 15/16



Irish 2,4,10,11,18,21,29-31

Italian 4,14/15, 15

Janssens, Archb. Francis 3, 16 (sp) 23, 27

Jesuit Fathers 32

Kane, Rev. Richard 17,18 (sp,ed,bio), 19 (ed,pub) 25/26, (con) 31

Keller, Rev. Ph.L. 7,13; see also with Index of Texas

Kennedy, J.A. (ed,pub) 30/31

Lafargue, F. (ed) 26

Lancaster, W.B. (con) 20, (ed) 21

Leray, Bish.F.X. 3 (bio), 16 (sp), 25, 27

Levéé, Theo. (ed) 23

LOUISIANA BEACON 16/17

Lutton, Amedée (pub, ed) 25/26, 27

McGloin, (judge) Frank (ed) 15/16 (bio)

McCune, G.T., or McCune & son (mgr, pub) 20/21

McCune, Gus E. (ed) 37

Manoritta, Rev. Joachim A. (ed,pub) 14 (bio)

MARIENKIND 6

Martin, Rev. J.P. (f,con) 23

Massardier, Rev. J.M.L. (ed) 20/21, 22

Mégret, Rev. A.D. 37,37/38 (bio)

Menard, Rev. C.M. 36

Meridier, H. (pub) 25

Mesnil, Rev. P.E. (f,con) 23

Mignet, Rev. H.C. (ed) 26

MORNING STAR AND CATHOLIC MESSENGER 9,17-23, 26, 27, 30

Mullon, Rev. James, I. 11 (bio,ed)

NEGERFREUND 7/8, see also Index of Texas

Negroes 4,7/8

"New Orleans as Metropolis of the South" 48

OBSERVATEUR DE PLAQUEMINES see OBSERVER 33

OBSERVATEUR LOUISIONAIS 3,23/24, 25

OBSERVER (WEEKLY OBSERVER) 33/34

Odin, Bish.Jean Marie 2 (bio,f,sp,) 11,17 (f), 18 (sp), 25, see Index Texas

Perché, Abbé Napoléon - Joseph 2 (ed), 3,4,10,16,18,25 (f,ed,pub,bio,Bish.)

27,31,38

Points, Marie Louise (ed) 21

Prendergast, J.C. (pub) 16

Prim, Rev. J.F. (ed,prop) 21

PROPAGATEUR CATHOLIQUE 2,10,11,17,18,21,24-28,31

PROPAGATEUR LOUISIONAIS 24

Randall, James R. (ed) 21

Rapier, Thomas G. (sp) 17, (mgr,bio) 18,20

Rémay, H. (ed) 35

Pouge, Rev. F. (ed,bio)23  
Rouquette, Rev. Adrian 18 (con,bio) 20  
Ryan, Rev. Abram J. (Priest-Poet) 18,19 (ed,bio) 20

ST.-MICHEL, LE 35  
SALVE REGINA 28  
Scharl, Rev. Sebastian B. (f,pub,ed) 35  
SCHOLASTIC 29  
Simon, Rev. Magloire (f,con) 23  
Sisters of Mercy 33  
Sisters of the Holy Family (Colored) 7  
Society of Holy Spirit 3, 15 (hi)  
"Southern English Weekly Newspapers, a List of 48  
SOUTHERN JOURNAL 9/10, 29  
SOUTHERN PILOT 9 29/30, 31  
SOUTHERN STANDARD 9,29,30  
Spanish 4, 13/14  
STUDENT 32

Thevis, Rev. Leonard (bio,f,pub,ed) 12/13  
TRINITY CHIMES 35/36  
TRUE WITNESS and CATHOLIC CHRONICLE 32

UNION, L' 2,8,26,37/38

Van de Ven, Rev. Cornelius 8 (bio,f,ed,pub)

Walter, W. Joseph (f,ed) 16  
Wynhoven, Rev. Peter M.H. (ed) 21/22, see also General Bibliogr.

YOUNG COLLEGIAN 32/33  
YOUNG CRUSADER 33



## II. M I S S I S S I P P I

### TABLE OF CONTENTS

General Introduction see with Louisiana. . . . .	a-c
Historical Background of Mississippi. . . . .	50
Place: Vicksburg . . . . .	52
Special Bibliography. . . . .	53
Letters of Information . . . . .	53
Table: Conclusion: no holdings in the state . . . . .	54
Index of Titles and Names . . . . .	54
General Bibliography see with Texas . . . . .	A-F

HISTORICAL BACKGROUND

1540 In 1540, Fernando de Soto guiding his followers and 12  
 1699 priests to the South were the first white men to pass through  
 Mississippi. In 1699 two priests came from Quebec to administer  
 to the Indians. Others came directly from France to the South  
 and founded Biloxi in the same time. In 1736 Natchez became a  
 1798 colony. In 1798 the Spainards ruled the South but left  
 Mississippi. Except for a travelling press, the new governor  
 found no other one in the territory of Mississippi. The  
 Spainards had allowed only one press in the Mississippi Valley  
 and that one was in New Orleans to be used only for official  
 purposes. The governor installed a new press and when he re-  
 tired in 1802 he founded a newspaper and printed it.  
 1800 It was the third newspaper (1800,1801 and 1802 in Mississippi.  
 1817 In 1817 Mississippi became a State.

Ecclesiastically, after 1898 Mississippi belonged to the  
 diocese of New Orleans, Louisiana. Natchez had a church back  
 in the Spanish era, San Salvador, but it existed no more by 1832.  
 (Bishop Gerow: Natchez, p.185 says the Catholic Directory of  
 1833 erred in listing a Holy Family Church, and this error has  
 1837 been repeated in other writings, as in Shea). In 1837 Natchez  
 was made a See for the entire Mississippi diocese, but the first  
 1841 bishop, John Joseph Chance, only arrived in 1841. When he died  
 1852 in 1852, he left 11 priests for the churches in Natchez, Jackson,  
 Vicksburg, Biloxi, and others, for Catholics had spread over the  
 1850 whole diocese. In 1850 the State had 606,000 inhabitants, of  
 1855 which one half were Negroes. In 1855 James O. Van de Velde, SJ  
 was the second Bishop for 10,000 Catholics. Catholic newspapers  
 from New Orleans were read in Mississippi, first the SOUTHERN  
 STANDARD, then the CATHOLIC STANDARD (1855-65) which was even  
 designated as the official organ, signed by the Bishop of Natchez  
 giving his approbation. The next bishop was William Henry Elder  
 1857 in 1857. The churches had grown to 14 in number, the priests to  
 1861 16, schools had been started. However, the War (1861-5, in  
 which Mississippi had joined the Southern Confederacy as a pro-  
 visional government) and the Reconstruction period were not  
 favorable for great achievements. In the Catholic Directories  
 around 1870 was advertised:

"...to settle in Mississippi...The disposition of the  
 people is favorable to the Church...for higher motives  
 they appreciate the doctrines...much better than they  
 did formerly...to the already increasing number of  
 Catholics small churches have been opened since the war  
 ...there will be 20 priests...before Jan.1869."

Besides very short lived papers in the Southern States  
 there was only the New Orleans MORNING STAR, permanently pub-  
 lished since 1868 and to which Bishop Elder contributed. It

was circulated in Mississippi, also as were papers from St. Louis and Cincinnati (CATHOLIC TELEGRAPH 1933-) which reached Mississippi by boat. In 1871 the Vicksburg Irish started a paper, THE IRISH CITIZEN (q.v.). Being an Irish settlement, one can suppose that the Catholic faith was still alive among its members. In 1878 the bishop lost seven priests from yellow fever, but he then governed over 12,500 Catholics. When Elder left Mississippi to become Archbishop of Cincinnati in 1880 he could leave 41 churches with 25 priests to his successor, Francis Janssens, who became in 1881, Archbishop of New Orleans. He was followed by Thomas Heslin in 1889. By 1900 the diocese had 68 churches and 34 priests for 18,420 Catholics. Bishop Gerow wrote that in the Catholic paper Adam 1885-87 of Memphis, Tennessee, there appeared a history of the Church in Mississippi. We know that the advertisements for settlers offered now, besides a church, "Catholic schools wherever the Catholic population can support them."

## VICKSBURG

THE IRISH CITIZEN (1871-1872 or 73)

It was an Irish paper, that may still be called as "Catholic:" (by national tradition), a weekly newspaper. Established in 1871 (Rowell), it lasted to 1872 or even 1873 acc. to the listings by Rowell and by Steiger in 1873. Rowell has as editor and proprietor, I.C. Patrick, but gives no publisher, Steiger gave no details at all. Mr. Russel, knowing that Vicksburg was an early Irish settlement also states that in and around 1870 a flourishing Irish society existed, the Royal Sons of the Hibernians, and hints at the possibility that the society was perhaps the publisher. Since Mr. Russel's wife comes from a Vicksburg family "of ancient Roman-Catholic lineage" the paper at least had a certain number of Catholics as readers. An advertisement of the paper in Rowell of 1872 gives it as a Sunday morning paper, democratic in politics, with a large and increasing circulation." The latter may have been wishful thinking because Rowell gave 700 only as a circulation figure. The manager of the paper shows his eagerness to be identified with his paper, advertising it in the nationwide Rowell, and appealing to Irish people in general, even omitting any appeal to "Irish Catholics".

Details: Published Saturdays (ready for distribution Sunday morning), of 4 pages, 24x26 inches, \$3.00. Circulation in 1872: 700.

Sources: Rowell (1872) and p.532 an advertisement; Steiger (1873); Mr. Blaine Russel (q.v. letter).

Locations: Not in ULS, AN.

# SPECIAL BIBLIOGRAPHY

- Gerow:MISS. Most Rev. R.O.Gerow (Bishop of Natchez, Miss.), "Story of the Catholic Church in Mississippi," CATHOLIC ACTION, Off. organ of the NCWC, Washington, D.C.:20,8 (Ag 1938).
- Gerow:Natchez Most Rev. R.O.Gerow, Bishop of Natchez, CRADLE DAYS OF ST. MARY'S AT NATCHEZ, Natchez, Miss., 1940.
- Gerow: CATHOLICITY Most Rev. R.O.Gerow,STC, Seventh Bishop of the Diocese of Natchez, CATHOLICITY IN MISSISSIPPI, Natchez, Miss., 1939.

CATHOLIC DIRECTORIES and CATHOLIC ENCYCLOPEDIA: "Mississippi."

Letters: Thanks to the exceptional efficient and quick answers to letters we can be completely sure that there was in the 19th century only one attempt of a paper one could perhaps call "Catholic", although the result of the search was negative we are very grateful for the perfect cooperation of:

1. Most Rev. R.O.Gerow, Bishop of Natchez and Jackson different letters in 1951 and in 1962; in 1951 in general negative for papers and school publications; in 1962 concentrated on two papers we had found, the one listed as "Catholic", the other as Irish with the possibility of being Irish. Bishop Gerow had asked competent people to search, q.v. the two following letters.
  2. Mrs. Lindsay Grimes, Archivist of the Department of Archives, Jackson, Miss.; She had made photostats of the PROCEEDINGS OF THE MISSISSIPPI PRESS ASSOCIATION (1875) showing that the editor S.R.Jones of the SUNBURST, Jackson, took part in that meeting of 1875, was called "chaplain" (we did not find him as a Roman-Catholic priest in our Clergy Lists); she found then in the BIOGRAPHICAL AND HISTORICAL MEMOIRS OF MISSISSIPPI, v.2, p.369, that S.R.Jones also had edited a paper: UNITIST, in the interest of the church (Christian Church). Therefore SUNBURST was no Catholic paper.
  3. Mr. Blaine Russel of the JACKSON DAILY NEWS searched for traced of THE IRISH CITIZEN of Vicksburg which we saw listed as Catholic in Rowell (1871). He searched in vain in notes and in the Clarion Ledger's Library, but he knew that Vicksburg was an early Irish settlement and also in 1870 counted enough Roman Catholic Irish members to have a flourishing society (q.v. with THE CATHOLIC CITIZEN).
- N.B. Rev. James J. Pillar, OMI., doing deeper research for his book THE CATHOLIC CHURCH IN MISSISSIPPI, 1837-65, New Orleans: The Hauser Press, 1964, has no Catholic periodical or paper mentioned with his bibliographical sources or in his rich Index, not in the text either, as far as we could see.



MISSISSIPPI

has published only one Catholic serial publication in the 19th century. Therefore an alphabetical and a chronological table are united in the following:

No	Lang	Title	Place	Freq	Type	Cath.	Time
1	Eng:Ir	The Irish Citizen	Vicksburg	w	newsp	3	1871-72 or 73

CONCLUSION: Even this one weekly newspaper can only be called an attempt. Another one was not tried in the 19th century.

INDEX OF TITLES AND NAMES

Elder, Bish. Wm. Henry con 50 see also Louisiana Index

IRISH CITIZEN 52

III. T E X A S

# TABLE OF CONTENTS

General Introduction see with Louisiana. . . . .	a-c
Historical Background of Texas. . . . .	.55
Foreigners . . . . .	.56
Places:	
Austin . . . . .	.58
Brownsville. . . . .	.59
Castroville. . . . .	.61
Dallas . . . . .	.62
El Paso. . . . .	.65
Galveston. . . . .	.66
Hallettsville. . . . .	.69
Houston. . . . .	.71
Independence . . . . .	.72
San Antonio. . . . .	.73
Windthorst . . . . .	.83
Special Bibliography. . . . .	.85
Letters of Information . . . . .	.86
Alphabetical Table. . . . .	.87
Statistical Conclusion . . . . .	.88
Holdings in Texas. . . . .	.88
Chronological Table . . . . .	.89
Conclusion . . . . .	.89
"Firsts", "Oldests", "Current" . . . . .	.90
Index of Titles and Names (Institutions). . . . .	91a-91c
General Bibliography united for the three states . . . . .	A-F

## HISTORICAL BACKGROUND OF TEXAS

- 1519/40 Texas was seen and crossed by Spanish explorers who had even built a church. La Salle came down the Mississippi River in 1682 and claimed the land for France (Fort St. Louis, 1685).  
 1682/85 Seven priests perished with the Fort, when it was taken by the Spaniards. Spain began to Christianize the Indians of Texas. Franciscan Fathers established a mission center in San Antonio.  
 1738 San Fernando was the first church built there in 1738. As a province of Mexico (1763) its population grew from 3,000 to  
 1803 7,000, half of them Europeans. In 1803 the U.S. purchased neighboring Louisiana. Texas began to revolt against Spain;  
 1813 its first newspaper in 1813, EL MEJICANE was started in that spirit (McMurtrie, p.8., believed the first imported press came in 1817 from England). In 1821 Mexico, including Texas became  
 1821 independent of Spain; Texas offered land to settlers under very good conditions, but only to Catholics. Three hundred American families came, under them many Irish who had not found in the States the wanted religious freedom (settlement Refugio in 1828). The Franciscan Fathers, called back to Spain had to leave their  
 1827 flourishing missions. No priest was there in 1827. The new settlers had great difficulties to get priests. Some came  
 1830 visiting from Kentucky, St. Louis and New Orleans. The promised privileges not kept made the people dissatisfied; The Revolution of 1835/36 made Texas a Republic. Rev. John Timon was sent  
 1835/36 to the new government, said the first mass in Galveston (1838),  
 1838 in Austin and Houston, the latter the capital of Texas. He was made Prefect Apostolic in 1840 (=42) for the Republic which had  
 1840 Rev. John Murray Odin as Vice Prefect, the Catholic chief-pastor. From 1842-47 Texas was a Vicariate Apostolic under Msgr. Odin, who tried to get European priests.
- 1845 Texas' government, having asked the U.S. for Annexation, was successful and Texas was admitted to the Union. Settlers wanted to come, colonies were established (Brownsville in 1846, Oblate Fathers there, with them Fr. Parisot, q.v. CATH.STAR, PLAIN TALK);  
 1852- railroads began to be built (1852).  
 1847 Since 1847 Galveston was the See of the first diocese of Texas, except El Paso County. Very Rev. Odin was the first bishop, St. Mary's Cathedral was built. In the fifties the "Know Nothings" came to Texas, were especially strong in San Antonio, a Catholic center. According to statistics (Fitzmorris, p.83) of 61 newspapers in Texas there were 32 democratic, 12 Know Nothing, 12 Independent, 4 religious. Two secular German papers defended their viewpoint, the SAN ANTONIO ZEITUNG and the NEW BRAUNFELDER ZEITUNG. Bishop Odin could count after 8 years for about 20,000 Catholics in Texas, 33 churches and 40 priests, flourishing schools (Parisot, p.1-9). From 1855-62 there existed in New Orleans an official Archdiocesan paper, "The Southern", then "Catholic Standard", which was accepted by the suffragan Diocese of Galveston also as its organ. The bishop retired in 1862 and  
 1862

1862/81 was replaced by Rt. Rev. Claude Marie Dubois, who brought many priests to Texas.

1872 In 1872 the immense territory was divided into four ecclesiastical districts: Galveston (getting its first Catholic weekly newspaper, TEXAS CATHOLIC, 1875-77; in 1884 another, TEXAS MONITOR, to 1886); San Antonio, becoming the second diocese in 1874, as cathedral the oldest church San Fernando, with the bishops: A.D.Pellicier (to 1880), John C. Neraz (founder of a diocesan paper, ST. MARY'S WEEKLY REVIEW, 1891), followed in 1894 by John Anthony Forest, to 1911; the third district was Brownsville where D. Manucy since 1874 as Vicar Apostolic had his residence and after him Peter Verdaguer (1891-1911) until in 1912 the new diocese of Corpus Christi was created; Laredo was the fourth district.

1890 In 1890 a third diocese was established in Dallas, taken away from Galveston and in 1891 enlarged with the El Paso County which until then belonged to the diocese of Arizona. The first bishop of Dallas was Rt. Rev. Thomas Francis Brennan, but only from 1891-92, important for founding a diocesan paper, TEXAS CATHOLIC, dying after he resigned. He was succeeded by E.J. Dunne (-1910). With El Paso had come to Texas an old Catholic paper, older than all Texan papers (1875), the REVISTA CATÓLICA.

1899 Statistically the three dioceses of the 19th century in Texas had developed up to 1899 in the following way:

Galveston:	45 priests	32 churches	14 chapels	for 38,000 Catholics
San Antonio:	69 priests	41 churches	32 chapels	for 70,000 Catholics
Dallas:	43 priests	55 churches	45 chapels	for 22,000 Catholics
Texas:	157 priests	128 churches	191 chapels	for 130,000 Catholics

### Foreigners

The Irish in Texas had played a great role already prior to the Revolution in 1835/36, and also later but not however in founding Catholic periodical publications. From THE SOUTHERN MESSENGER and the TEXAS CATHOLIC in Dallas we know that they were - at least for a time - interested in the Irish cause, under an Irish bishop or editor, but there is only one outspoken Irish Society-paper, THE HIBERNIAN GAZETTE, which was short-lived. There are quite some Irish names as editors or publishers with secular papers (Linehan, p.136).

For the Negroes were made two Catholic religious magazines, each in an English and a German edition, to be read by financial supporters of the industrial schools, one for girls and one for boys in Galveston and in Independence.

In the Spanish language only in 1896 in San Antonio LA FE CATÓLICA, was established because there were many Spanish speaking Catholics in the South, mostly Mexicans. Since 1875, the REVISTA CATÓLICA, existed in El Paso, but El Paso became a Texan diocese only 1891.

In the German language about 100 secular papers in Texas were published between 1846 and 1899 (Arndt:Olson), though just of the early settlers (around Castroville, etc.) it is said: "many were Catholics". It seems astonishing that only in 1888 a German magazine was moved from Kansas to Texas to help destitute Negro children. A calendar was also published (in Independence). In Windthorst, a Catholic colony, the pioneers of 1893 had the courage to start the WINDTHORST ZEITUNG and in 1896 another magazine. In 1897 the first real German-Catholic newspaper came out, the KATHOLISCHE RUNDSCHAU in San Antonio. In 1900 Texas counted 466,000 white foreigners and of them 157,000 were Germans (Faust,p.499).

In Czech for the Bohemians there was only the NOVÝ DOMOV published, in Hallettsville, a Bohemian settlement. It is still existing as a society-paper in 1965+. Hudson, p.152, writes of the first Bohemian newspaper at La Grange, 1878-83, THE SLOVAN; of the editor is known that "he and his wife held membership in the Catholic Church", but we do not believe that the paper was "Catholic"(Arndt:Olson, p.626 not either).

In Polish Hoffmann had listed in 1899 what would be a "Polish Paper". We wrote to Panna Maria, a Polish settlement in Texas and we were assured that neither there nor in Hallettsville there was ever a Polish paper. The "Polish Paper" had been confused with the Bohemian publication apparently.

## AUSTIN

belonging to the Diocese of Galveston; in 1898 it had one church, St. Mary's, in 1894/95 besides an Academy also a boys' school administered by the Holy Cross Brothers, and St. Edward's College was in their charge; In 1899 two priests came to St. Mary's church, besides the Brothers.

CATHOLIC JOURNAL (S 1898-1900)

It was a "Catholic:lc", weekly newspaper, established - we think- in September, because no. 2 was reviewed on S 22 of 1898. It lasted to 1900, though two sources stopped listing it with 1899, but one did list it to 1901. It was edited and published by Cassidy and Godwin (Rowell). We found in the SOUTHERN MESSENGER, San Antonio, a notice:

"We have received the first two numbers of THE CATHOLIC JOURNAL, published by Messrs. Cassidy and Godwin, editors and proprietors. The Journal is a 3 column, 12-page paper, neatly printed and well gotten up. Its mission, as announced in the Salutatory, is to serve the Catholic Church and in this we hope it will succeed. In the field of politics the Democratic party will have its avowed sympathy and support."

The Catholic SOUTHERN MESSENGER, not politically minded at all at that time seems not to approve of this political attitude of a Catholic journal.

Details: Published Saturdays, with 12 pages of 3 columns, 8x12 1/2 inches in size, priced \$1.00.

Sources: Rowell (1899); Hoffmann (1899); Dauchy (1901); SOUTHERN MESSENGER, San Antonio, v.7, no 30 (S 22 1898), p.4.

Locations: Not in ULS, AN.

THE COLLEGE ECHO (J1 1888-J1 1894;-?1913)

This was a "Catholic:lc", quarterly, then bi-monthly "literary" school-paper, established in J1 1888, supposed to have expired in J1 1894 though Hoffmann lists it from 1894-1913; it seems that Hoffmann forgot to stop the listing. The holdings in PPCHi stop with 1894, and there is no sign of it found after that year. The writer of a letter from the college has there only copies to Je 1892. It was founded "in the interest of the students of St. Edward's College", to encourage their literary efforts

\*The Cath. Directories do not list the college during those years, only a school in charge of the Holy Cross Fathers. But, out of that school, existing already in 1876, evolved courses of college level in 1885, five priests of the Congregation teaching, and in 1925 a University. Very Rev. Edward Sorin, had made by chance the acquaintance of a lady who wanted to donate some land near Austin for educational purposes. Rev. Sorin accepted

and some years later the buildings were erected. In 1885 he was made President of the Board of Trustees of the College. Rev. Peter J. Hurth, CSC became the President of the College. In 1903 all new buildings were destroyed by fire, which may be the reason why the library has not a complete set of the school paper.

In O 1893 the ABBEY STUDENT, St. Benedict's College, Atchison, Kansas, said about an exchange-copy: "a good specimen of Texas College journalism... the June number...with choice poetry...". We saw the holdings of PPCHi: v.1, no 2, was a Golden Jubilee Number, in honor of the Very Rev. Edward Scrin, Superior General of the Congregation of the Holy Cross in Notre Dame, Ind., who was considered as founder of St. Edward's College. That account one also may read in the book ARCHDIOCESE SAN ANTONIO (Bibliogr.). The SOUTHERN MESSENGER, San Antonio, wrote on Jl 20 1893: "This month COLLEGE ECHO... is excellent in every respect...essays, debated, notices of old and present scholars, the college under the efficient direction of Rev. Dr. Hurth," or in 1894, that the latter became a bishop and was replaced by Rev. E.P.Murphy.

Details: the paper was a quarterly until it became a bi-monthly in 1892, so to 1894; It had 16 pages of 9x12 inches and published 1888: 750 copies. Until 1894 it completed 6 volumes.

Sources: Middleton (1893); Lucey III, 146; letter from Brother Hugo Ellis, CSC, librarian of the College (1951); ABBEY STUDENT, Atchison, Kansas(v.2, no 1, O 1892); Hoffmann (1894-1913); ARCHDIOCESE SAN ANTONIO, p.142-44; SOUTHERN MESSENGER, San Antonio (Jl 20 1893).

Locations: Not in ULS. PPCHi:v.1 no 1-4 (Jl + O 1888, Ja + Ap 1899); v.2, 1-4 (1889/90);v.3, 1-2; v.4, no 6; v.5, nos. 2,3,6; v.6, nos.2,3,4 (-Jl 1894). St. Edward's College: incomplete holdings.

#### BROWNSVILLE

was since 1874 a Vicariate Apostolic under Rt. Rev. Peter Verdaguer. In 1884 there were in charge of the city, its St. Joseph College and the surrounding missions 6 priests of the Oblates of Mary Immaculate,(OMI) or Oblate Fathers. Brownsville had in 1904 (Ayer) 6,305 inhabitants.

Probably: Brownsville,  
certainly in Texas

THE CATHOLIC STAR (after 1878; - if Brownsville- ?1882-D 1883, or N 1885-86.)

Of this "Catholicistic" CATHOLIC STAR we have only one source, PPCHi: holdings, some pieces of this paper upon which no place, date, or editor etc. is to be seen. The pieces are put together with the PLAIN TALK, Brownsville, Texas (q.v.), are of the same size, and of the same printing kind, what gave us the idea THE CATHOLIC STAR either preceded or followed



the PLAIN TALK; it cannot have started in any place prior to 1878 because a reference to Pope Leo XIII is given who was enthroned in 1878; we imagine that shortly before D 1883 would be the most fitting time for the case in Brownsville. Then Rev. Pierre Fourier Parisot (q.v. with PLAIN TALK) would be its founder and editor, and interested in it because he was in charge of the English speaking church members of St. Mary's church, the American congregation. In his historical works nothing is said of him as being editor of one or two papers. On the pieces there are parts of "Early Texan Church" (continued) and "A Northern Trip", the author of it is: Vidette.

Details: 9 1/2 x 12 inches.

Sources: Holdings of PPCHi.

Locations: Not in ULS, AN. PPCHi:some pieces of a copy.

#### PLAIN TALK (D 1883-N 1885)

This "Paper", as it called itself, was "Catholic:lc", a monthly, a "mission" paper according to its subtitle: "devoted to the edification of this mission", a "congregation" in this case, probably belongs to the parish-papers. Its editor, Rev. P.F.Parisot, was the appointed priest of the American, (i.e. English-speaking) congregation, because most of the members of the mission spoke only Spanish. The paper was established in D 1883 (acc. to the holdings in PPCHi: v.2, no 7 being Je 15 1885, which we saw) and ended with N 1885 (PPCHi, also Rowell lists it in 1884 and 1885), but not in 1886 anymore, its editor also is not listed in the clergy list of the Cath. Directories for some years after 1885; it was published therefore with 2 volumes only.

Rev. Pierre Fourier Parisot created and edited the PLAIN TALK. Publishers or printers are not known, the latter perhaps in the mission's Indian school which was in existence. He gave the paper the motto: "Liberty. - The Truth will make you free. - Charity." For the paper he wrote the history of the missions in Texas in charge of the Oblate Fathers to which order he belonged; he explained the difficulties of private interpretations of the Bible in search of Truth, as the Protestants claimed to be able to do, speaks about Protestant and Catholic missions, the "True" Church, the "Apostolic" Church; he also brings smaller sketches which seem to be very valuable; the people he attracts by still shorter "talk" and "gossip".

Rev. Pierre Fourier Parisot, OMI, had just come from France when he was already attached to the mission of Brownsville in 1853 (acc. to Fitzmorris, p.72-74); in 1854 Bishop Odin had asked him to teach in the newly found college of Immaculate Conception, or St. Mary's, in Galveston, soon he was sent to other urgent missionary work before he continued work again in Brownsville (1858-94) as pastor of the American congregation of

St. Mary's church and chaplain of the Ursuline Sisters, also teaching in St. Joseph's college of the Oblate Fathers. He wrote in 1897 together with Chr. J. Smith a HISTORY OF THE CATHOLIC CHURCH IN SAN ANTONIO and in 1899 THE REMINISCENCES OF A TEXAS MISSIONARY, but - unfortunately in these - he did not mention his paper, also not THE CATH.STAR, which he perhaps started. Dates about himself we found in his first book, p.121, 135, 142-46.

In vain we expected in these two books of his a hint that he or one of the Oblate Fathers might have started in San Antonio a Catholic paper the CATHOLIC STAR (q.v. under Brownsville). We suppose Fr. Parisot could have been its founder before or after his PLAIN TALK.

Details: the monthly had only 4 pages of 9 1/2 x 12 inches, priced \$1.50, circulated in 1885 less than 1,000 copies, 2 copies were published.

Sources: Rowell (1884,1885); Bro. Martin, p.99; Fitzmorris, p.75-77.

Locations: Not in ULS. PPCHi:v.2, nos 7-12 (Je 15-N 1885).

#### CASTROVILLE

30 miles from San Antonio, belonging to its diocese, a small place (even in 1865 only 1,508 inhabitants), but having already in 1868 a German parish, St. Joseph. In 1896 Rev. W.A.Fuhrwerk was the chaplain there of the Sisters of Providence, but left in that year for San Antonio to become the founder of the KATHOLISCHE RUNDSCHAU in D 1897. It seems likely that he had started before the following paper:

"Lost German Paper" (?1896-?1909)  
(Title not preserved)

Arndt-Olson listed it as "Lost German paper"; they had found mentioned in the FREIE PRESSE FÜR TEXAS (My 12 1915) a Roman-Catholic paper, without a title, edited and published by Ed.Meyer. It is known that a Ed. Meyer was in San Antonio as editor of the KATHOLISCHE RUNDSCHAU (1910-1917?). The paper may have existed around 1900, perhaps already founded by the above (with Castrovilla) mentioned Rev. William A. Fuhrwerk, before he started the paper in San Antonio, from whom Meyer may have taken it over. Perhaps Meyer founded it any time prior to 1909, and gave it up some time during those years.

Details: None known.

Source: Arndt-Olson, p.618.

Locations: Not in ULS, AN.

## DALLAS

first belonging to the Diocese of Galveston, became a Diocese in 1890, had Rt. Rev. Th. F. Brennan as bishop in 1891 but only to 1892. In 1890 Dallas had 2 churches, 3 priests. Ayer lists in 1904 for Dallas 42,638 inhabitants.

THE TEXAS CATHOLIC (Ap 16 1891-S 10 or the end of 1892)

This was a "Catholic:la, official Diocesan paper", a weekly newspaper, started on Ap 16 1891\*, published to S 10 1892\*\*, perhaps more issues were

\*The first of the preserved copies (film) is v.1, no 8 of J1 4 1891, counted back gives Ap 16 for no 1; after irregular numbering on My 7 1892 it returns to whole numbers: no 50-68.

\*\*The last preserved copy is v.2, no 68 of S 10 1892 in which there is no remark of it being the last issue; on the contrary shortly before a new office was announced; but see with SAN ANTONIO MESSENGER, it claimed to be in 1893 the only Catholic paper in Texas.

printed towards the end of the year. It was created by the first bishop (1891) of the new Diocese (1890) of Dallas, Thomas Francis Brennan\*, and published by The Texas Catholic Publishing Co. The office was at 404 E

\*He was born around 1855, came in his early childhood to America, studied in Austria, and in France; was ordained in 1880 in Rome (?), had traveled much, knew many languages, was a profound theologian. His letters were reproduced in many papers, with Irish problems also in Ireland, and his Pastoral Letters placed him in the front rank of Catholic writers. In 1892 he was in Ireland, then in Rome. Suddenly he resigned his bishopry in Dallas (N 17 1892), his See remaining vacant for a time; Brennan died in 1916.

Elm St. The paper's editor, or editor-in-chief, was Rev. John F. Coffey\*,

\*His bishop introduced him as a "clergyman and journalist of many years of experience and admitted qualifications". He lived in the bishop's home, was his secretary and substitute when the bishop was absent. Mostly he accompanied him on visits in the diocese, his sermons then were printed in the paper. Formerly he was an editor of the LONDON RECORD and in Canada of THE CANADIAN FREEMAN, for which he still wrote occasionally. He became Vice General for the Dallas diocese, certainly had less and less time for the paper. After the bishop resigned in N 17 1892, his name disappeared in the Cath. Directory, only to be listed again in 1895 as pastor in New York State.

helped for a time by F.J.Newman as business manager and as assistant, G.C.Byrd, the latter for a short time only. We checked the film of the only contemporary Catholic paper in Texas, ST. MARY'S REVIEW (later SOUTHERN MESSENGER) of San Antonio, but could not find a "welcome" notice for the new Catholic paper. The film of THE TEXAS CATHOLIC v.1, no 8 (J1 4 1891) has the subtitle: "a progressive weekly newspaper". Below the masthead is: "Our Bishop's Endorsement" given on My 21 1891 and furtheron

repeated: "THE TEXAS CATHOLIC has full approbation...we earnestly desire ...priests...and parishes...to cooperate". For a time each copy has a picture of an important Catholic building of the diocese on the first page and gives an historical account of this school, or church, or institution, e.g. the diocesan orphanage in Oak Cliff, of which Rev. Coffey was the chaplain. Church news, educational problems are treated, school commencement exercises are reported. Since the bishop was Irish, the A.O.H.(Hibernians) made the paper their official organ. The first ordination took place in Dallas (Jl 11). The bishop often published long "Circular Letters" to the clergy, appointments are announced, sermons re-printed. Religious topics are not forgotten, i.e., "Prayer"(continued). There were added also "Cable Brevities" though few, practical advice given for housewives, but very few political hints "From Washington". It was a good paper. Agents were needed "Throughout the State". In that time the San Antonio ST. MARY'S REVIEW had just developed from a semi-weekly to a weekly (Je 6 1891) but was not yet a rival to the TEXAS CATHOLIC; therefore when THE TEXAS CATH. claimed to be the only Catholic weekly in Texas. Rev. Coffey's former paper, THE CANADIAN FREEMAN, Kingston, Ontario had welcomed the "handsome" paper, "the ability and experience of Rev. Coffey being enough guarantee for a successful career" (Jl 25 1891).

On Ag 1 and following pages are covered with federal politics, illustrated by portraits, interesting problems were still discussed: "England and the Vatican", "America's First Strike", "South America's Development", "Marriage", "Sunday and Holy Mass", "Duties of Citizenship", "The Irish in Rome", "Editorial Notes", etc. On S 12 the leading article was about Bishop Brennan. On S 19, the Bishop of Monterey and Los Angeles praised THE TEXAS CATH. Dr. Coffey had had for some weeks an assistant editor, Paul A. Giraud, then he was alone as manager and editor. Slowly the paper lost its original matter. A whole page of "funny" notes began in October, advertisements took more and more space, stories of the lives of Saints (continued) fill the pages. From reprints of other papers especially the Irish are chosen when they discuss Bishop Brennan's speeches. On N 21 1891 one and a half pages were given to "Bishop Keane in Catholic University", on N 28 "Religious Advancement in Dallas".

With D 26 1891 THE TEXAS CATH. closed its v.1, after 33 issues. The editor thanked the readers, thanked the press in Texas, especially Dallas for their fairness towards Catholicism. Volume 2 began with Ja 1892, enlarged, repeated half-page ads for Catholic settlers for the five new stations of the diocese. From Ja 23 onward, the masthead was without editor's or manager's name (though Rev. Coffey was there), but the paper advertised itself on a half page "doing much needed work for religion in Southwest". The address is given only as P.O.Box 264. More and more of the paper is copied from elsewhere, ads increase to three pages. In Mr 5 there began a new series, again v.1, no 1-9, smaller in size. It was followed in My 7 1892 with v.2 and no 50 (which was thought to continue the first v.1), enlarged in size. On the top of the title page was; THE TEXAS CATH., "Dallas and Fort Worth". No editor is named. Besides the bishop's long Circular Letters almost no original writing appears. A

story (continued), "Religious Maximes", a special litany to be prayed after mass, something Irish like "Old Dublin". There are big ads: one for "Lands in the Panhandle" (repeated), and another "Muenster, a German-Catholic colony in Texas, started in 1890...". On Je 4 1892 are the reprinted reviews sent to THE TEXAS CATH. after it was enlarged. Rev. Coffey is still praised for what he had done before in v.1. Another ad is in v.2, no 55 (Je 11 1892) p.6:

"Eine deutsche-amerikanische Colonie, 75,000 Acker in Clay and Archer County, Texas: Ausschliesslich für deutsche Katholiken.. (an agent of St. Louis signed, it must be Windthorst of which we have a paper, the WINDTHORST ZEITUNG.)

On Je 11 Bishop Brennan's new book: TEXAN TRIUMPHS is advertised for \$1.00. On Ag 6 1892, on p.1 is an article reprinted from the BROOKLYN LEADER: "Bishop Brennan in Ireland", and on Ag 20 a new office of THE TEXAS CATH. in the Central National Bank Bldg, in which from S 10 1892 onward "Very Rev. Vicar General Coffey will be for all business on church matter." He is still the manager for the Texas Cath. Pub. House as publisher. This issue of the paper, v.2 no 68, was the last extant number. Did others follow? Eureka listed the paper still in 1893. THE TEXAS CATH. certainly wanted to go on, advertised itself still as "the only Catholic journal in Texas". That was not true anymore. The San Antonio ST. MARY'S REVIEW had meanwhile taken the title SOUTHERN MESSENGER (F 1892) and was a rival. On N 17 1892 suddenly the bishop resigned. THE TEXAS CATH. had given up on S 10 or somewhat later. The SOUTHERN MESSENGER included Dallas in 1893 with "Letters from...(Dallas)" and the diocese of Dallas adopted the San Antonio paper as its official organ. Only in 1952 the diocese began to publish a new TEXAS CATHOLIC current in 1965.

Details: The Saturday paper had always 8 pages, 3 columns, or 4; its size of 11x15 inches first changed in Ja 1892 to 13x19 1/2, in Mr 1892 to 11x15, in My 1892 to 13x20; the price always \$2.00. It was illustrated for a time with pictures of buildings, then with portraits. Of its circulation we have only one figure: 5,500 (1893) which seems too high for its last months in 1892. The weekly furnished only 68 numbers.

Sources: Middleton (1893); Lucey III, 146; Baumgartner, p.42; Rowell (1892); Dauchy (1892,93); Eureka (1893) and ad. on p.424; Hoffmann (1892); Rooney, p.159/60; microfilm, q.v. with "Locations".

Locations: Not in ULS, AN. Rt. Rev. Msgr. Jos. G. O'Donohoe, pastor of St. Patrick's church, Fort Worth, Texas seems to have the only preserved copies. A microfilm of those copies is in the archives of the diocese of Amarillo, one in DCU, which we used; missing are of v.1 the nos. 1-7,13, 17,22,26; of v.2 with whole numbers: 53,58,59; there exists: v.1, no 8-33 (Jl 4-D 26 1891); a v.2 of only 9 nos (Ja 2-F 27 1892); a new series, v.1, nos 1-9 (Mr 5-Ap 30 1892); another called v.2, going back to whole numbers: 50-68 (My 7-S 10 1892).

## EL PASO,

West of Texas, belonged first to the Vicariate Apostolic of Arizona until added to the Diocese of Dallas in 1891. El Paso had a chapel, St. Mary's, in care of two Jesuit Fathers from Colorado and then a church for Americans in 1899 and also one for the Mexicans. In 1914 it was made a Diocese. In 1919 there was besides the Cathedral and others, 6 churches all in charge of Jesuits. Ayer has listed 15,906 inhabitants in 1904, with 6 newspapers.

For REVISTA CATOLICA at El Paso, Texas

SEE Las Vegas, New Mexico

This was a Spanish, "Catholicic", weekly newspaper, established in Las Vegas, N.M., on Ja 2 1875, published and edited by Jesuit Fathers until D 1917. In Ja 1918 it had been transferred to El Paso, Texas, where Fathers of the same Order continued it, receiving the approval of the bishop of the new (1914) Diocese of El Paso to 1957, when the paper ended.

In El Paso it was supposed to still serve the Spanish speaking people of Texas and New Mexico. Rev. Lucian M. Guillen was the main editor to 1926 (also of the BUEN PASTOR, the added parish-paper), Rev. Gregory Goñi to 1928, Rev. Hector Secundo to 1931, again Fr. Garde to 1932, Rev. Romualdo Benedet to 1944, and again Fr. Goñi to the end. All these Fathers were from the New Orleans Province. Since about 1948 Rev. Joseph M. Walsh was the business manager; he purchased, besides the printing plant used since 1918, at 1407 E. Third St., a house, called "Canisius Home" for the Revista staff with work rooms and library, at 1724 Arizona St. The press was kept up-to-date. As publisher signed the Ignatian Society of Texas. In 1951 Sister M. Lilliana Owens was associate editor (she gave us valuable information). We saw a copy of the paper in DLC (v.55, 1929) and we received from the office of the paper four numbers of Ja 1-22 of 1950, the diamond jubilee year, with brief histories of the paper in New Mexico and in El Paso. Three fathers who had fled from Mexico's communistic government: Frs. Díaz, Chanal, De Grooty Decorme, a collaborator Fr. Francisco Pascual García, stated further that since the Golden Jubilee in 1925, the paper had begun to expand to the Central-American Countries, needing a greater staff: Fr. Egaña, a Spaniard, and Fr. Daniel Restrepo from Columbia. Adviser for those countries was the Archbishop Luis Javier Muñoz y Capurón of Guatemala, who contributed interesting articles, especially about modern literary writers, secular and religious. The REVISTA defended the Catholic Church against communism in Mexico and in other parts of the world.

In Ja 1950 the paper, combined with two pages for the BUEN PASTOR was in its 29th year. The Spanish language was less spoken, made it necessary to replace it by an English one. In 1958 THE SOUTHWEST CATHOLIC REGISTER was introduced, current in 1965.

Details: Since 1918 a Sunday-paper of 20 pages, 9x20 inches, \$2.00, later \$3.00. It was made smaller, magazine-like, in a cover with some illustrations. Its circulation was listed in 1920 with 2,000, from 1928-30 with 20,000, in 1932 with 10,859, in 1950 with 10,000 copies. It ended with v.82 in 1857.

Sources: besides the ones given for New Mexico: Wynhoven (1939); CPD Meier (1928-32); CPD Wagner (1942-48); CPD (1950+); NCA (1930+); C.W.Y.(1948); U.L.of TEX.N., p.73; the copies seen.

Locations: of copies v.44 (1918 ff.): ULS: CSt-H [54]; CoDB; 58-59,60-61,63; DLC:55-65; 70, no 2 (1929-45); IU:44+; NbOC:46+; KAS: [44-48]; [50-60,66], and some more places. ULS,S:DTr:62+; DCU: 75th Jub.ed. (Ja 1-22 1950). With U.L. of Cath. West.,p.73; CIH: [74,77,78]; CMSM: [74-76], 76+; CHN:[69], 70-71 [72-74], 76; CTS: v.1+.

#### GALVESTON

was the first Diocese in Texas (1847). In 1875 the city had a cathedral and 2 churches, 8 priests and St. Mary's (of the Immaculate Conception) University. In 1884-86: 4 churches, (one of them German) and 11 priests. In 1891 a Negro congregation was added, for which Rev. Ph. L. Keller was the pastor, resident at the cathedral. Since 1897 this congregation had a church, Holy Rosary and a school for 200 children. An orphanage with an industrial school for girls was added, the latter in care of Sisters of the Holy Family. Ayer gives the number of 37,789 inhabitants in 1904 for the city.

Galveston (D 5 1896-1913)  
Lafayette, La. (1914-1945;?-47)

COLORED MAN'S FRIEND (D 5 1896-1913; 1914-1945;?-47)  
(DER NEGERFREUND, its German edition, q.v.)

#### In Galveston:

This was a "Catholic:lc", quarterly magazine, religious in kind, published to aid Negro children. It was established on D 5 1896.

we saw this date printed on an advertisement in v. 17 of this magazine, repeated since v.1. It verified the date "D 1896" also on D 10 1896 by the Nuncio in Washington, who acknowledged receiving the first issue.

Hoffmann listed the magazine up to 1913, the last year it was published in Galveston. Transferred to Lafayette, La.; it lasted to 1947. Its founder, publisher and editor was Ph. L. Keller, pastor of the Holy Rosary church; he also was a member of his bishop's Council. He published the magazine in an English and in a German edition "in the interest of the

Vincent de Paul Society for Colored children", to get the financial means for his enterprise.

Fr. Keller organized an orphanage in charge of Colored Sisters of the Holy Family from New Orleans, was building a home and school with the help of Mother Katherine Drexel. Acc. to Roemer, the Ludwig-Missionsverein showed special interest in his efforts. He had written to the society that only few of the Texas Negroes, concentrated in Galveston and Houston, are Catholic: 200 out of 7,000, who are little cared for. He founded also an industrial school for girls in 1886 or 87 and his bishop assigned him in 1889 to the care of Galveston's Negroes. He received money from the Missionsverein in Munich, certainly to 1913, and probably also from his two magazines. In 1913 his boarding school and the industrial institution were transferred to Lafayette, La.

The magazine had (as we saw in v.7) the recommendation of the bishop of Galveston, given on N 19 1896, prior to its publication. It received the recommendation of the Apostolic Delegate, on D 10 1896: giving his "approval and blessing", as did Cardinal Gibbons for "such noble a project". In the v.7, no 2; we read that the object of the society was to assist in establishing and maintaining homes and industrial schools for Negro children, that the membership costs 25 cents, that the members will get the magazine free, which contains news from the missions. It also contains instructive and interesting reading matter. In the same number it was also announced that land was acquired to enlarge the children's home.

THE ROSARY magazine reviewed Keller's publication in 1892: "a modest little paper...in sympathy we read Fr. Keller's editorial, simply and touchingly, hoping for the welfare of the Colored people...a society...has been effected to help... We ask all our readers, ask for the paper and help in Fr. Keller's heavy labor by cooperation".

In Lafayette:

Rev. Ph. L. Keller was there as the chaplain and director of the new Holy Rosary Institution for Colored girls (CATH.DIRECTORIES 1914-45), and published and edited his magazines for the support of their home and industrial school, with the same Colored Holy Family Sisters in charge of the girls, 122 in number. In 1929 Fr. Keller became the pastor of St. Leo's in Rayne, La. He was followed in 1930 by Rev. Herman Joseph Patzelt (for 142 girls). When he moved to Oakland, Cal. in 1941 he was replaced by Rev. Charles Windolph, SVD, the home now with 329 girls. We suppose that these priests were in the same time also the editors of the magazines called in 1923 "Quarterly bulletins in English and German" (CPD Meyer). Classified by Bro. Martin "educational", category we would say "devotional" or just "religious". Wynhoven in 1939 knew that the magazines were "approved" by the proper authorities of the diocese of Lafayette (since 1819). In 1945 the Holy Rosary Institution, Breaux Bridge Road, and Rev. Windolph are no longer listed in the CATH. DIR., the Industrial school had become a High School.



Details: 16 pages with 2 columns, no cover, size of 6x9 inches, 25 cents per year. The circulation figures were: in 1923 for both editions 8,250; in 1928: 9,000; in 1932 only for the English edition: 4,327, the German: 3,286; in 1942: 4,127, 2,954 resp. The magazines went to v.17 in Texas and to v.50 in Louisiana.

Sources: for the English edition or both together: Hoffman (1891-1913); AM. BENED. LIBRARIES; InStme sent film of some pages of their holdings (v.7); Roemer, 116/17; THE ROSARY (F 1897) p.224; Arndt:Olson for Texas on p.621, for Louisiana on p.175; Wynhoven (1939); Bro. Martin; CPD Meier (1923,28,32); CPD Wagner (1942,45); NCA (1936-1950).

Locations: Not in ULS. PPCI: v.9, no 4 (0 1904); InStme:v.7-13 (1903-09 in Galveston, more q.v. German edition).

Galveston (Ja 1897-1913)  
Lafayette, La. (1914-1945;-?47)

DER NEGERFREUND (Ja 1897-1945;-?47)  
q.v. COLORED MAN'S FRIEND, its English edition.

Like this English edition, the German one was "Catholic:lc", a quarterly religious magazine, established almost a month later - Ja 1897. Everything else in its history it has in common with the English version of the magazine. Since it was not possible to compare two issues with the same number in the two languages we do not know which was the original, or which translated nor if they were individually and originally written.

Details: the same, only the circulation differed: in 1932:3,286, in 1942:2,954.

Sources: additional only for the German: Timpe, p.31,32; Arndt:Olson, p.621, and 175 and given there as their source: Enzlberger:"Unsere Presse" from HEROLD DES GLAUBENS, St. Louis; AM. BENED. LIBRARIES give the holdings of the German edition in InStme.

Locations: Not in ULS. Miss May E. Olson: LBMO owned v.43, no 1 (Ja 1940) which was given to MWA. InStme: v.11 [17,21], 27 [29,31], 45 (1907-42).

THE TEXAS CATHOLIC (S 1875-1877)

This was a "Catholic:lc", weekly newspaper, established in S 1875 (September because it was announced on Ag 7 ) and lasted two years, to 1877. The CATHOLIC CITIZEN of Newark, N.J. published this announcement on Ag 7 1875: "Hurrah for Texas! Galveston has started a new 8-page weekly paper called THE TEXAS CATHOLIC...", but the same paper corrected the announcement, stating on Ag 21 of that year that it "soon" will come

out, listed together with other papers of other States. Its editor was D. McCalet and its publisher the Texas Catholic Publishing Company, then towards the end the McKenna Pub. Co.

Details: published Sundays with 8 pages of 29x43 inches, to \$3.00.

Sources: Rowell (1876) also on p.219; Pettengill (1877); CATH. CITIZEN, Newark, N.J. (Ag 7 and Ag 21 1875); Cook (1876,77).

THE TEXAS CATHOLIC WAS THE FIRST CATHOLIC PERIODICAL PUBLICATION IN ENGLISH IN THE STATE OF TEXAS. It was not, after Louisiana, the first Southern weekly newspaper. Tennessee was earlier with THE SOUTHERN CATHOLIC in 1874.

Locations: Not in ULS, AN.

TEXAS MONITOR (1884, prior to Ap., -1886)

This was a "Catholic:lc", weekly newspaper, perhaps because the new bishop (1882), Nicholas A. Gallagher was interested in having one. Middleton and Lucey have no establishing-date, Baumgartner with "1891" not the right one; 1884 certainly is the right one, even more specified: even shortly before April, because in that month the AVE MARIA welcomed the new paper in a notice. It lasted about 3 years, to 1886. From the AVE MARIA we know its first editor, "Mr T.F.Galway, formerly associate editor of the CATHOLIC WORLD in New York, very experienced, efficient and able". But Ayer in 1885 gives another editor: M.L.O'Donnell, and the paper's publishers: Sharpe and Beach. All three remained to 1886. Alden in 1886 states that the TRIBUNE (non-Catholic) in Galveston "issues the Texas Monitor".

Details: published in 1885 Sundays, in 1886 Saturdays, the 8-page-paper of 28x40 inches in 1885, 1886 (Alden had in 1886 18 inches only, but perhaps to its end.) The price was \$2.50. In 1886: 2,200 copies were circulated.

Sources: Middleton (1893); Baumgartner, p.45; Alden (1886)p.330; Lucey III, 146; AVE MARIA, Notre Dame, Ind. (Ap 1884); Ayer (1885,1886).

Locations: Not in ULS, AN.

HALLETTSTVILLE

belonged since 1874 to the Diocese of San Antonio, had in 1895 one church, two priests, not more in 1899. Ayer in 1904 lists 1,457 inhabitants. Bohemians must be a high percentage of it still today, because of 5 newspapers two are in Czech. See more about the Czechs in the Historical Sketch with "Foreigners".

Hallettsville  
and Texas.

NOVÝ DOMOV (NEW HOME) (Mr 7 or 15 1895-1965+)

This Bohemian publication, founded in 1895 for Texas' Czech Catholics, written in Czech, was a "Catholic:lc" newspaper, then a "Catholic:2" mainly society-paper (1932 ff.). It was a weekly to S 1911, a semi-weekly O 1911 ff in 1965 again weekly; It was a "newspaper" first, but by O 1911 ff. also a "society-paper". This type of publication seems to have been more and more stressed, especially 1932 ff., when it may be called first a society-paper, secondly a newspaper.

The paper was founded in 1895 (Ayer, Rowell), in March (AN), on Mr 7 (Archd. S. Antonio, 166) or on Mr 15 (U.L. of Tex. N.). That other sources have incorrect dates: 1896, 1898 also 1894 has its reason in the story of the paper (told in the book Nase Dejiny...,p.218): Frantisek (or Frank) Jakubik purchased in 1894 a non-Catholic Czech periodical in Hallettsville, called OBZOR in 1891, which had become "soon a vile anti-Catholic sheet" (Archd. S. Ant., 166), but it needed some time, to Mr 7, or 15, until Jakubik was able to publish a new Catholic paper in its place (the OBZOR was revived again in 1901 as OBZOR HOSPODARS, an agricultural paper and "transplanted in 1915 by the NASINCE" (Archd. S. Ant.), non-Catholic, surviving to 1949+. The AN and even the U.L. of Tex.N. consider the NOVÝ DOMOV as expired by S 1911, because it was not classed anymore a "newspaper". Ayer and similar sources keep on listing it, also by Catholic sources. The Catholic CPD dropped it as society-paper after 1954/55. But it was alive in Philadelphia in 1965+.

The paper's first owner, publisher and editor, Frantisek Jakubik, specified the aim of the paper "to keep the Czech Catholics of Texas in close touch with their religion and to one another". - "Its name, 'New Home' indicates its policy to adapt the Czechs in their new surroundings without loss of their heritage of the Faith" (Archd. S.Ant.). Pioneer Czech priests supported the paper and contributed to it with articles defending the Faith. Frantisek Jakubik died on Christmas day of 1904. Mrs. Anne F. Jakubik kept the paper from 1904-1906. She had been the leading spirit in the founding (1897) of the K.J.Z.T.(Katolika Jednota Zen Texaskych) or Union of Czech Catholic Women of Texas, important, because the paper in the future was always more or less connected with this society. J. Drozda was editor from 1904-1906. In S 1906 Mrs. Jakubik sold the paper to Joseph Kopecky, a native of Texas. Coming from St. Edward's College in Austin, there teaching school, Kopecky became publisher of the NOVÝ DOMOV from Ag 1906-May 1931. He expanded it into a semi-weekly and earned the official recommendation of the Bishops of San Antonio and Galveston for it. The editor from 1906-9 is unknown. Vladimir (Walter) Malec took over the editorship in 1909, kept it to 1913. He had been connected with the Bohemian paper VLASTENEC in La Crosse, Wis., was also co-founder and organizer of the Catholic SOKOL, New Jersey, the latter's editor for 21 years. On the staff was for many years Professor Alois J. Morkowsky; as a child he needed to live from

farmwork, tried desperately to have some schooling, finally succeeded to become a teacher and church organist. Since 1924 or 25 he lived in Hallettsville. The NOVÝ DOMOV had as editor, from 1921 on, Stanley Striborik. In ARCHD. S.ANT. twenty two names of contributing priests are listed. They and also good lay contributors helped to bring editorials, sermons, apologetic doctrine articles, translations of novels and poetry to the readers.

In My 1931 Joseph and Walter Malec bought the NOVÝ DOMOV, Walter again as editor; Malec Bros. signed as publishers. In 1931 a modern Print shop was built with new equipment. They founded also in 1932 an English (non-Catholic) semi-weekly newspaper, the LAVACA COUNTY TRIBUNE, politically "Independent". The NOVÝ DOMOV was still the official organ of the K.J.Z.T.(Women) and the K.J.T.(men), such groups existing in many parishes with the aim to keep their faith, also to help Czech seminarists. Walter Malec is known to have made speeches to parishioners, e.g. in Praha, Texas, addressing the compatriots after the Sunday High Mass (Hudson, p.198). He also answered our letter (1951) that the paper is still "Catholic by purpose", while non-religious matter is the same as in his TRIBUNE. Morkovsky and Striborik were still with the staff around 1946, Walter Malec still in 1965+.

Details: Up to 1911 the Thursday weekly had 8 pages of 15x22 pages, sold for \$2.00, circulating 900 copies. -As semi-weekly, Mo+Th., the same, only from 1928-30 \$2.50, circulating 1911: 2,450, 1913:3,000, 1919:3,700, 1925:4,165, 1929:4,500, 1930:4,000, 1949:3,365, 1950:4,650, 1965:3,650 copies, when its v.71 was published.

Sources: Baumgartner, p.55; letter of editor of the paper (1951); Union List of Texas Newspapers, p.101; AN; CPD Meier (1928,32); CPD Wagner (1948); CPD (1950-54); Rowell (1896-1908); Ayer (1897+); Dauchy (1897-99); Remington (1900-1901); Piusverein (1907); Hoffmann (1896-1913); book:Nase Dejiny...,p.218; ARCHD.SAN ANTONIO, p.21, 64, 166/67; Hudson, p.30, 198, 305.

Locations: AN: IU:[1917]-J1 17 1922; TxGR:Mr 19 1928; TxU:Je 16 1919-Ja, My 1921-23; Ja 29 1925-S 1926. U.L of TEX. NEWSPAPERS: has exactly the same as AN.

## HOUSTON

belonging to the Diocese of Galveston, had in 1904 19 newspapers, one of them German, 3 of them for the Colored people. It had in 1884 3 churches, 2 priests, in 1896 a Colored school with 150 children.

For THE COLORED ORPHAN BOY at Houston  
SEE Independence, Texas

For DAS HEIMATHLOSE NEGERKIND at Houston  
SEE Independence, Texas

INDEPENDENCE, Washington Co.,

belonging to the Diocese of Galveston, located there the Orphanage Guardian Angel with an industrial school for Negro boys. The U.L. of Tex. Newspaper does not list Independence; Ayer does not either.

For THE COLORED ORPHAN BOY at Independence  
SEE Leavenworth, Kansas

There it was founded, called THE COLORED ORPHAN, as a "Catholic:ic", quarterly, then monthly magazine in My 1883, in the interest of destitute Negro orphans, by Rev. Martin Huhn. It was printed in the orphanage of the Guardian Angel home and industrial school, also as a German edition, DAS NEGERKIND. Both moved after July 1888 to Texas, where Fr. Huhn took over a similar home. The two magazines began first in Ag 1888 to be published in Houston, Texas, then about 1895 it was printed in the industrial school in Independence. The magazines had their titles slightly changed to THE COLORED ORPHAN BOY, and DAS HEIMATHLOSE NEGERKIND, the first lasted until 1909, the second only to 1904. There was another publication also published in Independence by Fr. Huhn, q.v. DER SCHUTZENGELE KALENDER (1890).

Details: in Texas: 32 p. of 8x11 inches, 25 cents.

Sources: for Texas: COL. ORPH. BOY: Middleton (1893,1908); Hoffmann (1891-1909); Lucey II, 100, note 32 and III, 146; Brother Martin, p.176; Schmitt: CLIPPINGS (Jl 1891); for the German: Middleton (1908), p.39; Enzlberger: SCHEM (1892) p.330; Arndt: Olson, p.626; AM. ECCLE. REVIEW. Phil., v.1 (1889), p.473.

Locations: both none.

For DAS HEIMATHLOSE NEGERKIND at Independence, Texas  
SEE Leavenworth, Kansas

This German edition see described with THE COLORED ORPHAN BOY, Independence, Texas, too.

For both q.v. a similar publication in Texas, Galveston, by Rev. Ph.L.Keller who directed a home with industrial school for Negro girls and published an English and German edition of THE COLORED MAN'S FRIEND and DER NEGERFREUND.

SCHUTZENGEK KALENDER (GUARDIAN ANGEL CALENDAR) [of 1890] (1889/90-?)

This was a "Catholic:lc", annual calendar, published probably in 1889 for the use in 1890. We found two reviews of it: 1. in DER SENDBOTE: "(From) Rev. Fr. M. Huhn, Independence, Texas, "we received the SCHUTZENGEK KALENDER, in the interest of destitute negro children;" 2. from the AM. ECCL. REVIEW; "published in the interest of destitute negro children by Fr. M.Huhn, Independence, Texas;" publisher: the Guardian Angel (Schutzengel) Orphanage.

Fr. Martin Huhn had been director of a Guardian Angel Orphanage in Leavenworth, Kansas since My 1883, where he had started an English and a German magazine for his orphans: COLORED ORPHAN and DAS NEGERKIND (to J1 1888). He continued both (Ag 1888) for another Guardian Angel Orphanage in Independence, the titles changed to COLORED ORPHAN BOY and DAS HEIMATHLOSE NEGERKIND (to 1909 or 1904 resp.). To these he had added in 1890 the SCHUTZENGEK KALENDER, of which it is not known if it was published afterwards on an annual basis. Fr. Huhn died in 1915 and the orphanage went out of existance after his death.

Details: none known.

Sources: DER SENDBOTE, Cincinnati, Ohio, v.17 (1890), after p.144; AM. ECCL. REVIEW, Phil., v.2 (1890) p.80.

Locations: Not in ULS.

## SAN ANTONIO

had become the second See of Texas in 1874. Rt. Rev. Anthony Dominic Pellicier was the bishop from 1874-1880, John C. Neraz to 1894, John Anthony Forest to 1911. In 1889 the city had a cathedral with 4 priests and 4 other churches (English, German, Polish, and Negro) each with priests. One English church was added in 1892, still the same in 1899, but in 1912; 12 churches including the cathedral. Ayer gives for San Antonio in 1904: 53,321 inhabitants, having 22 newspapers, of which three were Catholic.

LA FE CATÓLICA (THE CATHOLIC FAITH) (1896-1904)

This was a "Catholic:lc", weekly newspaper, written in Spanish, established in 1896 and lasting to 1904 (still listed in Ayer). Of the five sources only Ayer listed it for this period, in 1904 with its address as 708 Dolorosa St. All have Carlos Backmann as editor and publisher. Remington has it only in the "religious" section, not in the main part of his directory.

Details: the Saturday-paper began with 6 pages, that number in 1900. It was enlarged to 8 pages in 1901, had always the same size: 13x20 inches, its price always \$2.00. It circulated in 1900: 1,551, in 1901 less than 1,000, but by another source: 2,000, raised in 1904 to 2,300.

Sources: Remington (1900-1901); Ayer (1900-1904); Rowell (1901-3); Dauchy (1901); Hoffmann (1899-1903).

Locations: Not in ULS, AN.

THE HIBERNIAN GAZETTE (Mr 1893-?)

It was a "Catholic:2", society-paper, its frequency not known. It was announced as newly published on Mr 11 of 1893 by the new manager Joseph A. O'Reilly, an Irishman (therefore especially interested) of the SOUTHERN MESSENGER, San Antonio: "THE HIBERNIAN GAZETTE, for Bexas County (which is San Antonio's county) published with v.1, no. 1 in the office in Growler Bldg., by E.W.Tyran and T.L.Convoy, both also proprietors, the first the editor, the second the Assistant-editor, who ask the readers for criticism of this first number, done for the A.O.H.(Ancient Order of Hibernians) with the aim to attempt...connection between the members and their friends..."

Details: none known.

Source: Only the notice above.

Locations: Not in ULS.

KATHOLISCHE RUNDSCHAU (D 2 1897-S (?) 1918)

CATHOLIC REVIEW (O (?) 1918-Je 1919)

This German, "Catholic:lc", s-mo (1897-98), then weekly newspaper, written in German except for the last 9 months when it came out in English and German. It also had an English title: CATHOLIC REVIEW, the translation of KATHOLISCHE RUNDSCHAU. Its founder was (acc. to Timpe) Father Wilhelm A. Fuhrwerk on D 2 1897.

In 1896 Rev. Fuhrwerk came to San Antonio from Castroville, Texas, where he was chaplain of the Sisters of Providence. In San Antonio he became the pastor of the German parish St. Joseph's (existing since 1868) and he remained there to his death in 1916 (acc. to Archd. S. Antonio, p.29).

He was able to find good editors and publishers for the paper, which survived to Je 1919, having by then completed v.21 no.49\*.

\*About the end of the paper ULS says: v.1-21, no. 49 (1897-Je 1919; while Arndt:Olson has: "1917" with questionmark, and Timpe: 1918 + 9 months for the English title.

1. The beginning of the publishing-year must have been changed by giving a volume once only 6 months Dec to June, otherwise a no. 49 of a weekly could not be in Je.

2. If it ceased in Je 1919 (ULS) and had for 9 months (Timpe) the English title, the latter must have been started in O 1918 with about no. 17 of that publishing-year.

3. If the paper's publishing was not interrupted during that change from German to English, the K.R. must have existed to S 1918, otherwise it could not have produced v.1-21 no 49 as ULS has it.

4. Arndt:Olson with the end: "1917?" has as the last editor Ed. Meyer, but mentions Timpe's "last editor" as Robert Sturmberg without giving him a place in the sequence of editors, he must have followed Meyer and remained to Je 1919.

The K.R.'s publisher was The Catholic Publishing Co. (1897-1919); the managers: Joseph Eckerskorn (1898-1900), Bernhard Schwegmann (1900-1917?, says A:0); editors: Ed. Meyer (-1898); Rudolph Krüger (-1900); G. Meyer (-1902); Rev. Barnabas Held \* (-1908); Bernhard Schwegmann again (-1912); Ed. Meyer(-1917);

\*Rev. Held, OSB, from Mt. Angel, Oregon was known as an "intellectual star" and was in Muester, Texas to organize a High School in 1901-2, then in San Antonio, living in 1905 at St. Francis Home; in 1906-9 he was attached to St. Henry's church, and 1910-12 in a parish and mission of Loire, Texas. Robert Sturmberg who wrote a book about San Antonio's history up to the Civil War (q.v. Spec. Bibliogr.), was the last editor, probably 1918 to the end of the paper (Je 1919).

In Rev. P.F.Parisot's book (Spec. Bibliogr.), p.136, the paper is advertised: KATHOLISCHE RUNDSCHAU: "The only genuine German Catholic newspaper South of St. Louis", 211 N. Presa St. We were not able to see a copy of the paper but we found that Damian Litz, a Brother of the Society of Mary was also a contributor for this German paper. From 1850-1903 he wrote series of many articles. In this paper was one of 57, called "Sekten Parade" which was before published in the Cincinnati WAHRHEITS-FREUND; there followed two other series. Finally, in the World War I THE K.R. was forced to cease its publication, when attitudes towards the Germans changed so rapidly.

#### CATHOLIC REVIEW

Robert Sturmberg, the last editor, beginning at the end of 1917 or in 1918, tried to save the paper by changing its title to CATHOLIC REVIEW, the text half English, half German. All problems of the day were covered, though general in character, he defended the German viewpoints and struggled for their rights. The paper was rich on news, filling 36 pages, well illustrated, but it could not continue after 9 months.



Details: of both: published Wednesdays, it had for all years 8 pages of 15x22 inches and was priced \$1.50. At the end it filled 36 illustrated pages. It circulated in 1898:1,426, in 1899: 1,658, in 1900: the same, in 1906: 3,000, so in 1908, in 1910: 2,400, and in 1915: 2,154 copies. It completed almost 21 volumes, less 3 numbers.

Sources: Timpe, p.14; Severance (1908); Keiter, p.127; ARCHD.S.ANTONIO, p.29-30; U.L. of Texas Newspapers, p.180; Piusverein (1907); Dauchy (1899); Rowell (1900-1908); Ayer (1900-1918); Remington (1900-1901); Hoffmann (1899-1913); Schmitt (clippings); Arndt:Olson, p.631 using HRS; ULS.

Locations: ULS (under CATH. REVIEW): IU[21], U.L. of Tex. Newsp.: Tx: J1 29 -Ag 5, S 23 (1908), some of (1909). U.L. of Tex. Newspapers: Tx: J1 29-Ag 5, S 23-30, N 11, 25, 1908; Ja 6-20, F 3-24, Mr 10-My 12, 26, Ag 11, S 1, O 20-27, D 1 1909.

San Antonio,  
its Diocese and Texas

- I. ST. MARY'S REVIEW (Ja 15-My 15 1891), s-mo:v.1, no 1-9
- II. ST. MARY'S WEEKLY REVIEW (Je 6 1891-Ja 30 1892) w:v.1, no 10-39 and v.2, no 1-5
- III. THE SAN ANTONIO MESSENGER (F 6 1892-F 25 1893) v.1, no 1-52 a new series
- IV. THE SOUTHERN MESSENGER (Mr 4 1893-1958)v.2-66.  
(THE ALAMO REGISTER merged with it to become:  
THE ALAMO MESSENGER, 1958-1965+).

This paper under these 5 titles was always "Catholic by purpose", according to our system of grading: I. was "lc"(not official); II., III. and IV. to 1941: "la", an official diocesan paper; IV. (after 1941):"lc" again;until 1958.(SEE THE SOUTHERN MESSENGER also for a time the official organ of other dioceses in Texas). After having started as a semi-monthly, the paper was published as a weekly from Je 6 1891 ff. In the second year, with F 6 1892, a new series was started, counting then 66 volumes to 1958.

#### I. ST. MARY'S REVIEW\*

\* In 1894 Rev. P.F.Parisot (see PLAIN TALK) was also in San Antonio before he wrote in 1897 his book; there, p.155, he gave a slightly different version: "On the first Sunday of Oct. 1890 appeared in St. Mary's Church the MONTHLY JOURNAL, a medium through which were conveyed the regulations of the Church...it became a weekly and was called ST. MARY'S WEEKLY JOURNAL, a paper by subscription..."

Its establishing-date as Ja 15 1891 could be found counting backward from no. 8 on My 1 1891 (seen on film). One source, the ARCHD.S.ANT.,p.113,

calls the REVIEW a "parish-paper", although it had a wider view and circulation. The film of 1891 showed on the masthead: "semi-monthly newspaper for reading in Catholic families", and gave there also the reasons for starting the paper:

"...to furnish a parish record of St. Mary's church... pointed the way to a broader field of usefulness...; why not reach the Catholics of Texas?"

Therefore on Je 1:

"Agents wanted, for the REVIEW in every parish in Texas and throughout the U.S. and Canada", signed by the papers manager, 102 Crockett St."

The paper was created by Rev. C.J. Smith, OMI, pastor of St. Mary's church. After the title was given the address: "in Menger Hotel". The Menger family later became well-known for its connections with the paper. Its manager and publisher was Charles Boyle. The issue no. 8 of My 1 1891 has on p.1 Bishop Keane's article of the "Americans of the Future", p.2 an article about Cardinal Gibbons, p.3 "Catholic Notes", p.4 has the mast-head and an editorial, p.5 local news, p.6 Church News and two pages of ads. We saw in other issues "The Imitation of Christ", a "History of the U.S." as a serial, etc. The no.9 of the paper stated that it was well received and "that the impression to be a parish-paper has already passed away". Politics as topics was excluded.

Details: Saturday: semi-monthly of 8 pages, 5 columns, 17x22 inches, \$1.50.

Sources: ARCHD. S. ANT., p.113; micro-film of holdings; Batten (1892).

Locations: Not in ULS, AN. The archives of the Archdiocese of San Antonio have an incomplete set of the paper to S 1929, of which DCU has a micro-film: M 1 1891.

## II. ST. MARY'S WEEKLY REVIEW

From the ARCHD.S.ANT., p.113, reasons are given for the change to a weekly:

"When Bishop Neraz (1881-94) experienced the Anti-Catholic sentiment aroused by the American Protective Association, its organization especially active in San Antonio, he believed a Catholic paper should counteract; and he arranged with Rev. C.J. Smith...to expand the semi-monthly,...and publish it as a diocesan weekly."

John Claude Neraz was ordained in 1853 in Galveston, had come to San Antonio in 1866, was there pastor of San Fernando since 1873, became ill in 1885 ff. He established a Colored parish in 1888, St. Peter Claver; he died in 1894.

We have the first issue seen in the micro-film: v.1, no 10 (Je 6 1891). Our sources do not say if Fr. Smith remained in cooperation with the weekly; no editor is printed on the paper. It seems it is the bishop himself because in the ARCHD.S.ANT.p.113 is said: "...the printing plant, in which the bishop had an office and composing room...". Charles Boyle is

still manager and publisher; he retired with the Ja 20 1892 issue. The paper then had a new address: 311 E. Houston St., a new make-up of the title page, "St. Mary's" with small case letters in the middle and below in capital letters "WEEKLY REVIEW" showing a new achievement. The bishop naturally gave his paper his "Episcopal Approbation" on Jl 25 1891 and ff. The recommendation of Rt. Rev. Peter Verdaguer of the Vicariate Apostolic of Brownsville follows. Still more agents are wanted for the whole diocese. Also the weekly had the subtitle: "for reading in Catholic families". After the masthead the church directory follows, a "Circular to the clergy of the diocese", and "Roman decisions". On other pages are: an "Episcopal letter of Pope Leo XIII on labor" (continued) with commentaries; "Aid for strikers", "Catholics as Americans", "Church and State", "Cables from Rome", an announcement of the opening of a "Catholic Public Library" in San Antonio, and advertisements of all Catholic academies and colleges in Texas, some having pictures of their buildings. The paper only occasionally illustrates the texts with portraits. There are some foreign news; general and Indian educational problems; "Agricultural Notes". A headline tells that "A cattle-king donated land for 150 German families"; THE COLORED HARVEST-magazine of the St. Joseph Fathers in Baltimore is advertised; Brother Damian Litz, SM, teacher of St. Mary's college in San Antonio was a contributor. Still no politics.

We quote again the ARCHD.S.ANT., p.113:

"When...the printing plant...was destroyed by fire (the bishop) was discouraged, ready to abandon the idea of continuing ... (But) he was encouraged by Mr. L. William Menger..." (continued later).

Details: the Saturday weekly had 8 pages of 5 columns, 17x22 inches. \$1.50, few illustrations. It finished the first volume and began the second with 5 issues.

Sources: ARCHD.S.ANT., p.113; micro-film of Archd. of San Antonio.

Locations: Not in ULS, AN. The archives of the Archdiocese have an incomplete set, of which we (DCU) have a micro film of those years.

### III. THE SAN ANTONIO MESSENGER

The ARCHD.S.ANT., p.113, states that Mr. L. William Menger\* encouraged the bishop to keep up the paper:

"L.W.Menger, born in San Antonio, a graduate of Georgetown, Washington, D.C., whose father was the founder of the Menger Hotel (remember he gave the ST. MARY'S REVIEW a room for an office), realized the importance of a Catholic press in Texas, volunteered to take over the paper with the idea of making the Catholic Church better known and understood".

The micro-film of F 20 1892, showing a picture of our Lady on top of the title page, gives (p.5) the explanation why the title was changed: "to include SAN ANTONIO for its diocese of which the paper is...the

official organ...". Bishop Neraz expressed in the text of his approval that the paper is "under our control". Would that also mean he was the editor or editor-in-chief? No editor's name is printed on the paper or given in our sources. On F 6 1892 a new series was begun, again with a volume one, including 52 numbers to F 25 1893. The publishing year permanently remains in the interval from March to February. L. William Menger was the manager, he and the SAN ANTONIO MESSENGER, both signed as publishers. On the masthead is added "published under the auspices of Rt. Rev. J.C.Neraz, Bishop of the Diocese", and this line is further kept in this position. The office was on Soledad St., in the Howard Bldg.

In the whole the paper did not change its characteristics of composition. Perhaps the diocesan news and news of the societies were more stressed. Politics is still ignored. "Foreign News" on the first page want to attract and is followed by such of the Holy City and the Pope. Around F 4 the address has changed to 303 W Commerce St. The paper was enlarged on My 16 1893. On F 18 of 1893, perhaps somewhat earlier a whole-page advertisement is often repeated in other issues:

"THE S.A.MESS. and THE PRAIRIE FARMER, both papers one year for \$2.00..., according to arrangements with the enterprising publishers..., the rare farming journal and the only\* Catholic paper in Texas."

\*This statement in 1893 helped to fix the end-date of the Dallas TEXAS CATHOLIC as 1892, q.v.

Brother Damian Litz is still a contributor, publishing occasional articles under pen-names.

Details: published Saturdays first, since Mr 16 1893: Thursdays; 8 pages with 4, then 5 columns of 17x22 inches first, then (Mr 16 1893 ff.) 6 columns and 22x28 inches. Still \$1.50. Of volume 1 (n.s.) nos 1-52 were accomplished.

Sources: ARCHD.S.ANT., p.113; the incomplete film of the holdings.

Locations: Not in ULS,AN. The archives of the Archdiocese have an incomplete set, of which DCU owns a microfilm.

#### IV. THE SOUTHERN MESSENGER

The "Catholic:la" (official organ of the diocese of San Antonio) and weekly newspaper began with Mr 4 1893 under the new title (to 1858) giving the reasons for the change on p.4, under the headline: "Volume II, Number 1":

"...a slight change of name without a change of front... One year ago THE SAN ANTONIO MESSENGER became the official organ of the Diocese. While still as such, extensive and broad...(it) found its way into the houses of non-Catholics as well as Catholics in many of the Southern States..., got the approbation for the upright and fearless position... Encouraged, we present the MESSENGER now as a general Catholic newspaper; San Antonio (naturally treated) with prominence, the "Southern" MESSENGER...

hopes of the reading public of the Sunny South (written by publisher).

On the top of the first page is a cross (for sometime only) and the title is followed by the words: "under the Cross". On p.4 the editorial also has the same headline. The masthead gives as publisher Southern Messenger Publishing Co., but no editor for a long time. A column on J1 27 on the first page titles "Editor Dana's Good Advice" may be a hint to the name of the editor; or perhaps L. William Menger, the former manager, now replaced by Joseph A. O'Reilly is the editor? He must still be with the publishing company at least. Only in the issue of Je 1 a new address is given, that of Johnson Bros.'s Printing House: 124 Soledad St. On the masthead of Mr 4 still is printed "under the auspices of Rt. Rev. J.C. Neraz", with his "Endorsement" and "approval", the paper "under our control". Brother Damian Litz, known already as contributor to the KATHOLISCHE RUNDSCHAU, San Antonio, wrote a column "Pointers", also in English with his forceful style, in an endless variety of topics. The advertisement of the MESSENGER together with THE PRAIRIE FARMER still wants to attract more subscribers. On My 11 the new periodical in San Antonio, THE HIBERNIAN GAZETTE (q.v.) is introduced. Under Joseph O'Reilly's management the Irish topics grew. A "James" O'Reilly is named as an agent who tries to enlarge the already large subscription list in Galveston. The paper shows more illustrations, mostly portraits. Other papers are often quoted. On Je 24 "The Daily Journal of the Vicar Apostolic to Texas, J.M. Odin" is reprinted (serialized). On Je 22 a supplement for the dedication of a new church in Palestine, Texas, is added. More and more answers to aggressive articles of the American Progressive Association are given, an article of the COLLEGE ECHO (q.v.), Austin is reprinted, and on J1 20 the current number of it is praised as "excellent". The paper of Ag 17 writes about the importance of the Catholic press, and in September about the German activities with the Central Verein, St. Louis. On that S 9 also Katherine Convey's (of the Boston PILOT) lecture at the World Fair is reprinted and Thorne's GLOBE, the quarterly review of Philadelphia, called "The ideal religious journal" for its fearless and noble work. The main cities of Texas have occasionally a "Letter of..." Austin, Galveston, Dallas, Laredo, Victoria, Houston, Hallettsville, Brownsville, etc. with their special news.

On O 19 1893 O'Reilly left and L. William Menger is again general-manager; still we believe also unnamed editor. The address has changed to 308 1/2 Commerce St. The contents now becomes less Irish, more religious. On D 28 the "Grand opening of the Catholic Public Library" was announced. With v.3, no 1 (Mr 1894) the title page was changed, showing at the top a building, the symbol of Texas' fight for independence, "The Alamo", with the inscription: "Cradle of Texas Liberty, San Antonio, Texas", so to 1958, when also the title of the paper was changed to ALAMO MESSENGER. Until now real literary subjects had not been treated. In 1897 occasionally appear "Book Reviews", written by Thos. J. Hagerty. Politics are creeping in a bit by "Washington Gossip" and "State News". The new bishop's approval since D 31 1895 is signed by Rt. Rev. J.A. Forest. Religiously the paper is still much on the defensive side, against the APA and the

Kulturkampf in Germany. On S 22 1892, p.4, THE CATHOLIC JOURNAL of Austin is introduced as a new Catholic newspaper. Up to 1899 all the well-known Catholic weeklies are quoted, the "Book Reviews" are still written by Hagerty, and the list of German Catholic societies has grown to twelve.

In 1906, on Ja 4th William Campbell is listed as editor, the paper enlarged. Again enlarged in 1908, the address changed to 100 E Commerce St., when it had received also the approval of the Bishop of Dallas, printed directly below the title on p.1. It is now also that diocese's official organ. In 1910 the paper moved again to 515 Conroy Bldg., still under William Campbell's editorship, up to 1922. The contents is enriched by "Literary Notes", and instead of Hagerty, Campbell brings commentaries to the "Books Received". A serialized story is introduced. In 1912 the new bishop, John W. Shaw, signs the approval given for San Antonio, which is followed by approvals for Dallas and Brownsville. "Women's Sphere" became a new department, conducted by Agnes M. Emery for long years. Many Catholic schools of all types are advertized. In 1915 the paper becomes also the organ of the new Corpus Christi Diocese and carries a column for it. In 1919 it serves also the diocese of El Paso. The MESSENGER's office was now: 309 at the Alamo National Bank Bldg.

Between N 13th and 20th of 1919 the general manager L.W.Menger died and the v.28, N 20th 1919 introduced his son William A. Menger as successor, the third generation to support the paper. He had been associated with it since his father took charge of it, therefore "under his management was hoped the same spirit of conservatism and progress will guide the paper in future." On Ag 1920 a special edition of 12 pages was published: "Christian Education the Safeguard of Civic Government". William Campbell was on N 23 1922 the last time listed as editor. On N 30 "The late W. Campbell" was praised as:

"one of the ablest and noblest of Catholic journalists... whose life was an apostolate sacrificed for the Catholic press ...with an ardent zeal for the Church...For nearly a quarter of a century..., his editorials on topics of the day were very timely, he wrote fearlessly and with potency... Deeply versed in literature...eloquent in speech...of kindly humor...one of the most popular speakers of the South...a ripe scholar in apologetics, a pious believer of the Church..."

Printed at the top of the first page of the v.32, no 21 (Je 28 1923), following the list of dioceses of Texas being served by the MESSENGER as official organ, astonishingly, was the Archdiocese of New Orleans (its official organ was since 1868, and in 1923, up to 1930 THE MORNING STAR). The MESSENGER also listed at that place all Catholic societies for which the paper printed the news. It had almost reached the highest point of its influence. Since N 30 1922 William A. Menger had also taken over the editorship, until in O 1924 a new editor was hired, Herbert J. Scheibl who remained until 1958. In My 19 1927 (v.36, no 16 another diocese, Amarillo, was added, taking the MESSENGER as an official paper. At this height the paper remained at least to D 1929, having reached the goal of its founder: "Why not whole Texas?".

From the family of Menger, in 1939 Henry J. as advertising manager, and in 1940 Joseph A. as associate editor, joined the staff. The office was in the latter year at 309/10 Morris Plan Bank Bldg.

In 1941 the Archdiocese of San Antonio (since 1926) received a new Archbishop, Rt. Rev. Robert E. Lucy. For some unknown reasons, he does not seem to have been satisfied with the paper. He founded a new one, and in 1942 transferred the honor to be the official organ for the diocese from the MESSENGER to the new paper: THE ALAMO REGISTER (as noted before the MESSENGER had carried since Mr 1894 the picture of "The Alamo", the symbol of Texas liberty, on its title page!). The Archdiocese was the new paper's publisher, the bishop the President of the publishing company. He appointed Rev. (later Msgr.) Alexander C. Wangler, who also was the director of the Catholic Press of the Archdiocese, as its editor. It circulated 12,212 copies in 1945, 19,883 in 1958. The highest number reached by the MESSENGER was 7,750, its last in 1935: 6,000, furtheron the manager refused to give the decreasing numbers to the newspaper directories. The new paper was sold for \$1.00 (while the MESSENGER's price was \$2.50) and in 1950 for \$2.00. The MESSENGER still was the official organ of Amarillo to 1936, of Dallas to 1952, of Austin to 1957, and of El Paso to 1958, until they had papers of their own. Since 1950 Scheibl and three members of the Menger family run the paper in the Gibbs Bldg. until 1958, when they were forced to give up. The merits of the family were recognized having guided the paper for 66 years when their paper merged with THE ALAMO REGISTER, becoming THE ALAMO MESSENGER. But none of the Messenger's staff was taken over to the new paper, which exists still in (1965+).

Details of the MESSENGER: The Saturday paper became on Mr 16, 1893 a Thursday paper to the end in 1958; 8 pages, beginning with 5 columns in 1893; 6 in 1894, 10 pages of 7 columns in 1908, of 17x26 inches in 1893, of 22x28 in 1894, of 15x22 in 1899, of 17x24 in 1906, of 24x30 in 1908, somewhat smaller in 1924 ff. with less columns. Its price was always \$1.50 until in 1932: 2.50, in 1955 \$3.00. It became illustrated in 1893, more so up to 1922 and ff.; It circulated in 1893: 6,500, in 1895: too, in 1901: 4,038, in 1906: 5,325, in 1914: 6,250, in 1922: 7,300, in 1924: 7,750, in 1935: 6,000, then no figures were given to the newspaper directories. The paper completed 67 vols. including the 5 numbers of ST. MARY'S REVIEW.

Sources: film of DCU:v.1 no 8-38 (My 1 1891-D 1929) on 25 reels, numbers missing. Middleton (1893,1908); Baumgartner, p.45, 99; Lucey III, 146; Palmer (1894); Severance (1908); Hoffmann (1895-1913); ULS, ULS,S; U.L. of Tex. Newspapers; CATH. BUILDERS IV 227; ARCHD.S.ANT., p.113; Wynhoven (1939); Ayer (1894+); Rowell (1894-1908); Dauchy (1895-99); Remington (1895-1901); Pettengill (1895); Batten (1895,97); CPD Meier (1928-32); CPD Wagner (1945,48); CPD (1950+); NCA (1931+). DCU has microfilm: v.1 no 8-38 (My 1 1891-D 1929), not complete (26 reels).

Locations: ULS:TxLT: [48-49]+; VRM:1. ULS,S: TxDN:[50]+. U.L.ofTex. N.: Tx:Ap 28, My 21, J1 2, Ag 13, S 11, 29, N 5-26, D 3-31 of 1908; Ja 7, S 16 of 1919; [1910,1911], My 16 1912; DCU (My 1 1891-D 1929).

## WINDTHORST

in Archer County, belonged to the new Diocese of Dallas since 1890. It was a German-Catholic settlement with a church in 1893, but mentioned in the CATH. DIRECTORY on 1896 ff., not at all in secular newspaper directories (see following the colony's history).

WINDTHORST\* ZEITUNG (1893-about 1900)

\*(Windthorst was a leader of the German Catholic Central party in Germany)

The paper was a "Catholic:lc", weekly newspaper, established in 1893\* and was published only a few years\*\* with the special purpose of

\*Timpe says on p. 31: "1893"; on p.127: "around 1892". 1892 seems too early. The editors arrived only "early" in 1892 in Windthorst, the community house was then built, the church only blessed in F 2 of 1893; possibly the editors believed a church was needed as an attraction to impress future settlers.

\*\*Arndt:Olson has as the end-date "1918?". The paper cannot have existed as long. Rev. Vincent Orth writes us that he had been "in almost daily contact with men from Windthorst" in 1905, "no one ever mentioned a Windthorst Zeitung". encouraging more German-Catholic settlers\* to come to the new colony.

\*Pioneers arriving especially Germans had seen most likely advertisements in different papers (as we saw one in the film of the Dallas TEXAS CATHOLIC, q.v. vol.2, no 55, Je 11 1892, p. 6), especially in German papers. The Brothers Herchenbach, realized that, got the idea to do that themselves and founded the paper, to advertise therein the Catholic colony with a church, a priest and a school. The paper was sent to the immigration centers, also to Germany.

The colony's history was the following: In 1891 Rev. Franz Rüsse of St. Louis and Rev. Joh. Hennes of Pacific, Mo. looked for a suitable place to establish a Catholic colony and found this one in Texas. A ranch owner there promised to give land for a church and to make available land cheap for settlers to buy. The Fathers erected a cross and called the future settlement, written at that cross: Windthorst. In S 1891 some settlers arrived with Fr. Joseph Reisdorff, a secular priest. In the first house built the first mass was said (Ja 1 1892). With more settlers came also Leo and Hugo Herchenbach, the founders of the paper. In 1894 120 families already lived in Windthorst. A community house was erected, used as a church and a school as well as for meetings, later for newcomers as a hotel. A church was then built which had been blessed on F 2 1893. Fr. Reisdorff left the colony in 1895; his successor was Rev. Ludwig Stützer, OSB, to 1904. Benedictine Fathers were also in charge of the parish, St. Mary's in future years.



The Brothers Herchenbach were the sons of the well-known juvenile novel writer Wilhelm Herchenbach; who lived in Germany. Hugo was known in Windthorst as a "Jack-in-all-trades". In Schreiber's book (he had used also Timpe as source) the brothers are described as "adventure seekers who found the early life of the community suited to their tastes and spirit." Editing the ZEITUNG they were able to reach a "far-flung" circulation. When advertising the colony became unnecessary, we suppose, publishing the paper was given up. Three copies of Je 4 1894 existed, Rev. Orth believes, one was owned by the Luke Wihlman family, one by Frank Humpert (both pioneer families) and the third is in the parish archives. But, as Fr. Ignatius, OSB, assistant-pastor of today writes, none can be located at all. This is unfortunate, because this number contained the history of the colony, probably also more of the paper's history.

Details: nothing known.

Sources: Timpe, p.31; p.126-31; article by Leona Zotz (a school composition of her, 1936?): "Windthorst, eine katholische Siedlung in Texas,". In the above mentioned TEXAS CATHOLIC was the following text:

"Eine deutsch-amerikanische Colonie, Clay und Archer County, 75,000 Acker. - Ausschliesslich für deutsche Katholiken ..., Kirche, Pfarrhaus, Schule...(address of a St. Louis agent).

It must be Windthorst, we certainly believe.

letter from Rev. Vincent Orth, OSB, New Subiaco Abbey, Subiaco, Arkansas; checked the book of Rev. Albert Schreiber, OSB, MESQUITE DOES BLOOM, San Antonio, Texas, 1942, WINDTHORST ZEITUNG mentioned on pp.26,33,41, the Herchenbachs on p.27.

Locations: Not in ULS, AN. The 3 copies of Je 4 1892 (see above) seem lost.

SPECIAL BIBLIOGRAPHY FOR TEXAS

- ARCHD.S.ANT. ARCHDIOCESE OF SAN ANTONIO, 1874-1949, San Antonio, 1949.
- CATH.ENCYC. CATHOLIC ENCYCLOPEDIA: "Texas" and the different dioceses etc,
- DIAM.GALV. DIAMOND JUBILEE (1847-1922) OF THE DIOCESE OF GALVESTON..., Galveston, Texas, 1922. In DIOCESE OF GALVESTON, in 1947, is for our purpose nothing more.
- ENCYC. AM. ENCYCLOPEDIA AMERICANA, "Texas".
- Fitzmorris Sister Mary Angela Fitzmorris, FOUR DECADES OF CATHOLICISM IN TEXAS, 1860-1920, Thesis, Catholic University of America, Washington, D.C., 1926.
- H.R.S. Historical Records Survey: "Texas Newspapers, 1813-1939. A Union List of Newspapers files available in offices of publishers, libraries and private collections," Houston, 1941 (it was thoroughly checked by Arndt-Olson, see in "General Bibliography").
- Hudson Estelle Hudson, CZECH PIONEERS OF THE SOUTHWEST, Dallas, Southwest Press, 1934.
- Linehan Hon. John C. Linehan, "The Irish Pioneers of Texas," in JOURNAL OF AM. IRISH HIST. SOC., v.2 (1899), p.120-38.
- McMurtrie:TEX Douglas C. McMurtrie, PIONEER PRINTING IN TEXAS, (small pamphlet of 28 pp., Introd. of Hist.) Austin, Tex., 1932.
- NAS.DEJINY NAŠE DĚJINY, SESTAVIL A VYDÁVÁ NÁRODNÍ SVAZ ČESKÝCH KATOLÍKŮ, TEXAS. Granger, Texas: "Našinec", 1939.
- Parisot Rev. Pierre Fourier Parisot, THE REMINISCENCES OF A TEXAS MISSIONARY, San Antonio, Texas, St. Mary's Church, 1899. - (no remark about one, perhaps a second paper).
- Parisot & Sm. P.F. Parisot and Chr. J. Smith, OMI, HISTORY OF CATHOLIC CHURCH IN SAN ANTONIO, TEXAS, San Antonio, 1897. (Book in DCU, Washington, D.C.).
- Rice Bernadine Rice, "The Irish in Texas", in JOURNAL OF AM. IRISH HIST. SOC., v.30 (1932), p.60-70.
- Rooney Sister M. Nellie Rooney, OSF., A HISTORY OF THE CATHOLIC CHURCH IN THE PANHANDLE-PLAINS AREA OF TEXAS, Unpublished M.A., Cath. Univ. of America, Washington, D.C., 1954.
- \*Roemer(1950) Theodore Roemer, OFM. THE CATHOLIC CHURCH IN THE U.S., St. Louis, London: B. Herder, 1950.

- Sturmberg Robert Sturmberg(compiler), HISTORY OF SAN ANTONIO AND EARLY DAYS OF TEXAS, San Antonio, 1920. (To the Civil War only; since he was the last editor of the San Antonio KATHOLISCHE RUNDSCHAU, we missed something about early Journalism).
- U.L.of TEX.N. UNION LIST OF TEXAS NEWSPAPERS (or TEXAS NEWSPAPERS, 1813-1939), prep. by Hist. Record Survey Program, Texas, Houston, 1941; is publication: one of San Jacinto Museum of Historical Association. In it were only listed two of our items in El Paso and in Hallettsville; one would not be able to find a new "Catholic" publication since no qualifications of religious character are given.

#### LETTERS:

Certain letters were not answered, included two to the SOUTHERN MESSENGER. Helpful was Mother M. Gabriel Macel, OSU, Laredo; From the archives of the diocese of Amarilla we received the microfilm of the TEXAS CATHOLIC of Dallas; very important for us; Rev. Ignatius, OSB of St. Mary's parish in Windthorst and a confrater of his, Rev. Vincent Orth, OSB of the New Subiaco Abbey in Subiaco, Arkansas, supplied facts and literature about Windthorst. We are very grateful to all help given.

NB. Carlos E. Castañeda, Catholic historian and specialist in the history of Texas wrote mostly the Prefaces in Anniversary booklets and other books, contributed many articles, to the work: OUR CATHOLIC HERITAGE IN TEXAS, 1519-1936, and to the Catholic Historical Society of Texas: PRELIMINARY STUDIES, of which P.J.Foik is also a contributor. Most of the topics are about earlier years when Catholic periodical publications cannot be expected. He promised information in 1951/52 but forgot.

Not strictly belonging to our 19th century limits belong the many details given to us by Sr. M. Lilliana Owens about the last years of the REVISTA CATÓLICA, but valuable was her gift of an anniversary number with the paper's history.

## ALPHABETICAL TABLE

No	Lang	Title	Place	Freq	Type	Cath	Time	curr
-		Alamo Messenger	see	St. Mary's	Review			
1	E	Catholic Journal	Austin	w	n	lc	S 1898-1900	
-		Catholic Review	see	Katholische	Rundschau			
2	E	Catholic Star	?Brownsville	w	n	lc	?prior or after 1882-83 or 85-86	
3	E	College Echo	Austin	qu	sch-p bi-m	lc	Jl 1888- 1892-Jl 1894 -?1913	
4	E:	Colored Man's Friend	Galveston	qu	mag	lc	D 5 1896-1913	
	Col.	(q.v.Negerfreund	?Lafayette,La.	rel			?1914-45;?47)	
		Colored Orphan Boy						
		q.v. Color. Orphan of (Leavenworth,Kansas					My 1883-Jl 1888)	
	E:	Houston		mo	mag	lc	Ag 1888-	
	Col.	Independence			rel		1895-1909	
5	Span	La Fe Católica	San Antonio	w	n	lc	1896-1904	
		Das heimathlose Negerkind (ed. of Colored Orphan Boy)						
		q.v.Das Negerkind from Leavenworth,Kansas					My 1883-Jl 1888)	
	G:	Houston		mo	mag	lc	Ag 1888-	
	Col.	Independence			rel		1895-1904	
6	E:Ir	The Hibernian						
		Gazette	San Antonio	?mo	soc-p	2	Mr 1893-?	
7	G	Katholische						
		Rundschau	San Antonio	s-m w	n	lc	D 2 1897-98 1898-S 1918 0 1918-Je 1919	
		Cath.Review						
8	G	"Lost German Paper"	Castroville	?w	n	lc	?1896-?1909	
9	G:	Der Negerfreund	Galveston	qu	mag	lc	Ja 1897-1913	
	Col.	(Lafayette,La.		rel			1914-45;?47)	
10	Boh	Nový Domov	Hallettsville	w	n	lc	Mr 15 1895	
				s-w	soc-p	2	1911-1931- 1965+	
11	E	Plain Talk	Brownsville	mo	par-p	lc	D 1883-N 1885	
		Revista Católica from (Las Vegas, N.M.					Ja 2 1875-D 1917)	
	Span	El Paso		w	n	lc	Ja 1918-1957	
12	E	St. Mary's Review	San Antonio	s-w	n	lc	Ja 15-May 15 1891	
		St. Mary's Weekly Rev.		w		la	Je 6 1891-Ja 30, 92	
		San Antonio Mess.				la	F 6 1892-F 25 1893	
		Southern Messenger				la,lc	Mr 4 1893-1958	
		(Alamo Messenger				la	1958-1965+)	
-		St. Mary's Weekly Review	see	St. Mary's	Review			
-		San Antonio Messenger	see	St. Mary's	Review			
-		Southern Messenger	see	St. Mary's	Review			
13	G	Schutzengel Kalender	Independence	ann	cal	lc	1889/90-?	
14	E	Texas Catholic	Dallas	w	n	la	Ap 16 1891-S 10 or end of 1892	
15	E	Texas Catholic	Galveston	w	n	lc	S 1875-77	
16	E	Texas Monitor	Galveston	w	n	lc	prior to Ap in 1888 -1886	
17	G	Windthorst Zeitung	Windthorst	w	n	lc	1893-about 1900	



CHRONOLOGICAL TABLE

	1870	1880	1890	1900	curr.
	o123456789o123456789o123456789				
Texas Catholic, Galveston, S	1875-77	XXX			
Catholic Star, (?) Brownsville, ?	1882-83?				
	or 85-86-?	7X?orX-?			
Plain Talk, Brownsville, D	1883-N1885	XXX			
Texas Monitor, Galveston, ?	Ap 1884-86	XXX			
College Echo, Austin, J1	1888-J1 1894-?	1913	XXXXXXXX?xxxx	-1913	
Colored Orph... Leavenworth, Kans.,	1883-88				
Houston + Independence, Ag	1888-1909	XXXXXXXXXXXXX	-1909		
Das heimathlose Negerkind, Leavenworth, Kans.,	1883-				
Houston + Independence, Ag	1888-1904	XXXXXXXXXXXXX	-1904		
Schutzengel Kalender, Independence,	1889/90-?	X-?			
St. Mary's Review, San Antonio, Ja	15-My 15 1891	X			
St. Mary's Weekly Rev.	Je 6 1891-Ja 30 1892	XX			
San Antonio Messenger	F 6 1892-F 25 1893	XX			
Southern Messenger	Mr 4 1893-1958	XXXXXXXX	-1958		
(Alamo Messenger	1958-1965+			1958-1965+)	
Texas Catholic, Dallas, ?	Ap 1891-S 10 or end of 1892	XX			
Hibernian Gazette, San Antonio, Mr	1893-?	X-?			
Windthorst Zeitung, Windthorst,	1893-about 1900	XXXXXXXX			
Nový Domov, Hallettsville, Mr	15 1895-1965+	XXXXX-	-1965+		
"Lost German Paper", ?	1896-?1909	?XXXX-	?1909		
La Fe Católica, San Antonio,	1896-1904	XXXX-	1904		
Colored Man's Friend, Galveston, D	5 1896-1913	XXXX-	1913		
(?Lafayette, La., ?	1914-45		-45)		
Der Negerfreund, Galveston, Ja	1897-1913	XXX-	1913		
(Lafayette, La., 1914-40 or 45; or 47?			-45)		
Katholische Rundschau, San Antonio, D	2 1897-S 1918	XXX-	1918		
Catholic Review	0 1918-Je 1919		-1919		
Catholic Journal, Austin, S	1898-1900	XXX			
Coming to Texas after 1900:					
Revista Católica from Las Vegas, N.M., Ja	2 1875-D 1917				
to El Paso,	Ja 1918-1957			1918-1957	

CONCLUSION:

Texas began rather late with Catholic periodical publications. The first of them began the line of newspapers, the TEXAS CATHOLIC in Galveston. After three years there existed no Catholic paper until after six years again an attempt of three years was made; only in 1891 of two attempts one parish-paper of St. Mary's in San Antonio developed to a weekly newspaper successfully to 1958, being an official diocesan organ. The Bohemian NOVÝ DOMOV of 1895 became the oldest Catholic paper in Texas. The German KATHOLISCHE RUNDSCHAU was important from 1897 to the World War I.

Except one of two little magazines two little magazines to support negro children's homes which remained alive to 1945, of all the other attempts none grew older than twelve years.

"FIRSTS":

TEXAS CATHOLIC of Galveston, was the first Catholic weekly newspaper in Texas in S 1875.

PLAIN TALK of Brownsville, was the first parish-paper in Texas, in in D 1883.

COLLEGE ECHO, Austin, was the first school-paper in Texas in J1 1888.

HIBERNIAN GAZETTE, San Antonio, was the first Irish and also the first society-paper in Texas in Mr 1893.

"OLDEST":

The ST. MARY'S REVIEW (SOUTHERN MESSENGER) 77 years of age in 1958.

The NOVÝ DOMOV, a Bohemian (Czech) weekly, 71 years old in 1965.

"CURRENT":

The same NOVÝ DOMOV: 1965+

INDEX OF TITLES AND NAMES (INSTITUTIONS\*) OF TEXAS

\*There are added abbreviations of their designations:

1	bio:	biographical sketch	6	hi:	historical sketch
2	col:	columnist	7	mgr:	manager
3	con:	contributor	8	pri:	printer
4	ed:	editor	9	prop:	proprietor
5	f:	founder	10	pub:	publisher
		11	sp:	sponsor	

ALAMO MESSENGER see ST. MARY'S REVIEW

Backmann, Carlos (ed,pub) 73

Bohemian 57 70/71

Boyle, Charles (mgr,pub) 77/78

Brennan, Bish. Thomas Francis (f,spo,bio,con) 56,62

BUEN PASTOR see REVISTA CATÓLICA

Byrd, G.C. (assist. ed) 62

Campbell, William (ed, bio) 81

Cassidy and Godwin (ed,pub) 58

CATHOLIC JOURNAL 58, 81

CATHOLIC REVIEW see KATHOLISCHE RUNDSCHAU

CATHOLIC STAR 55 59/60, 61

Coffey, Rev. John F. (bio,con,ed) 62/63

COLLEGE ECHO 58/59, 80

COLORED MAN'S FRIEND 66/67, 72

COLORED ORPHAN BOY 72

Dubois, Bish. Claude Marie 56 (sp)

Dunne, Bish. E.J. 56, (sp) 81

Eckerskorn, Joseph (mgr) 75

Emery, Agnes M. (ed) 81

FE CATÓLICA 57,73/74

Forest, Bish. John Anthony 56,73 (sp) 80

Fuhrwerk, Rev. Wilhelm A. 61 (?f); 74 (bio,f) /76

Gallagher, Bish. N.A. (sp) 69

Galway, T.F. (ed) 69

German 57,61,64,66,68,71-72,73 74-76,79/80(Litz),81,83/84

Giraud, Paul A. (assist.ed, mgr, ed) 63

Guillen, Rev. L.M.,SJ (ed) 65

Hagerty, Thos. J. (con) 80/81

HEIMATHLOSE NEGERKIND, DAS (or NEGERKIND) 72

Held, Rev. Barnabas, OSB (ed,bio) 75

Herchenbach, the brothers Leo and Hugo (f,pub,ed) 83/84 (bio)



- HIBERNIAN GAZETTE 56,74,80  
 Holy Cross Brothers and Fathers 58  
 Huhn, Rev. Martin (f, pub, ed) 72/73
- Irish 56,61,63/64,74,80
- Jakubik, Frantisek and Anne F. (prop, pub, ed) 70 (bio)  
 Jesuit Fathers 65
- KATHOLISCHE RUNDSCHAU 57,61,74/76, 80 (CATH. REVIEW)  
 Keller, Rev. Ph. L. 66/67 (f, ed, pub), 72, see also Index of Louisiana  
 Kopecky, Joseph (pub) 70  
 Krüger, Rudolph (ed) 75
- Litz, Brother Damian, SM (con) 75,77,79/80  
 "LOST GERMAN PAPER" 61
- McCalet, D. (ed) 69  
 McKenna Pub. Co. (pub) 69  
 Malec, Vladimir and Malec Bros. (ed, bio, pub) 70/71  
 Menger, L. William 77,78 (bio, sp, mgr, pub, ?ed) 80, (gen. mgr) 81 (+);  
     Menger, Wm. A., son 81 (gen. mgr, ed); Menger, Henry J. (adv. mgr) 82;  
     Menger, Joseph A. (assoc. ed) 82  
 Meyer, Ed. (ed, pub) 61,75  
 Markowsky 70/71 (bio, ed)
- NEGERFREUND 68,72  
 Negro 56,66/67, 71/72, 73, 77  
 Neraz, Bish. John C. 56,73, (bio, f, sp, ed, ?pub, ed-in-chief) 77-80  
 Newman, F.J. (mgr) 62  
 NOVÝ DOMOV 57,70/71
- Oblate Fathers OMI 55, 59, 60/61  
 Odin, Msgr. and Bish. John Murray 55,60,80, see also Index of Louisiana  
 O'Donnel, M.L. (ed) 69  
 O'Reilly, Joseph A. (mgr) 74, (mgr, ?ed) 80
- Parison, Rev. Pierre Fourier, OMI 55, (?f)60; (bio, f, ed) 60/61, 76  
 PLAIN TALK 55, 56, 60/61  
 PRAIRY FARMER, sponsored by ST. MARY'S REVIEW 79,80
- REVISTA CATÓLICA (and BUEN PASTOR) 56,57,65/66
- ST. MARY'S (WEEKLY) REVIEW - SOUTHERN MESSENGER 62,64,74,76-82  
 SAN ANTONIO MESSENGER see ST. MARY'S REVIEW  
 Scheibl, Herbert J. (ed) 81,82  
 SCHUTZENGELE KALENDER 73  
 Schwegmann, Bernhard (mgr) 75  
 Sharp and Beach (pub) 69  
 Sisters of the Holy Family (Colored) 66/67; see also in Louisiana

Smith, Rev. C.J., OMI (f, organizer) 77  
SOUTHERN MESSENGER see ST. MARY'S REVIEW  
Spanish 56, 57, 65, 73/74  
Sturmberg, Robert (ed) 75/76

TEXAS CATHOLIC of Galveston 56, 68/69  
TEXAS CATHOLIC of Dallas 62-64, 79, 83  
TEXAS MONITOR 56, 69  
Tyran, E.W. (ed, prop) and T.L. Convoy (prop, assist. ed) 74  
Verdaguer, Peter, Vicar apostolic 56, 59, (sp) 78  
WINDTHORST ZEITUNG 57, 64, 83/84

GENERAL BIBLIOGRAPHY FOR LOUISIANA, MISSISSIPPI AND TEXAS

ABBREVIATIONS: Entries arranged according to family or institutional name.

- ACHS                    American Catholic Historical Society, 15 Spruce St., Phila., Pa.
- A.C. Who's Who        AMERICAN CATHOLIC WHO'S WHO. St. Louis: Herder, 1911; Detroit: W. Romig, 1934/5+.
- AIHS                   American Irish Historical Society, 9951 Fifth Ave., New York City.
- AN                     AMERICAN NEWSPAPERS, 1821-1936. A union list of files available in the U.S. and Canada. Ed. by Winifred Gregory. New York: Wilson, 1937.
- Alden                  Edwin Alden & Bros. AMERICAN NEWSPAPERS CATALOGUE. Cincinnati & New York: E. Alden & Bros. Advertising Agency, 1882, 1883, 1886, 1891/2.
- Arndt-Olson            Karl Arndt and May E. Olson. GERMAN-AMERICAN NEWSPAPERS AND PERIODICALS, 1732-1955. History and bibliography. Heidelberg: Quelle und Meyer, 1961.
- Ayer                   N.W. Ayer & Sons. AMERICAN NEWSPAPER ANNUAL. Containing a catalogue of American Newspapers...and periodicals in the U.S. Philadelphia: Ayer, 1880+.
- Ayer: MANUAL          N.W. Ayer & Sons. MANUAL FOR ADVERTISERS. Containing lists of leading daily, weekly and monthly newspapers in the U.S. and Canada. Philadelphia: Ayer, 1873-79.
- Batten                  GEORGE BATTEN'S DIRECTORY OF THE RELIGIOUS PRESS OF THE U.S. New York: Batten, 1892, 1895, 1897.
- Baumgartner           Appolinaris W. Baumgartner. CATHOLIC JOURNALISM. A study of its development in the U.S., 1789-1930. New York: Columbia Univ. Press, 1931.
- Bonenkamp:            Rev. W. Bonenkamp, Rev. J. Jessing and J.B. Mueller.  
SCHEM.(1882)        SCHEMATISMUS DER DEUTSCHEN PRIESTER IN DEN VEREINIGTEN STAATEN NORDAMERIKAS. St. Louis: B. Herder, 1882.
- Brigham                Clarence S. Brigham. HISTORY AND BIBLIOGRAPHY OF AMERICAN NEWSPAPERS, 1690-1820. Worcester, Mass.: American Antiquarian Society, 1947, 2 vols.
- Browne                 Rev. Henry I. Browne. THE CATHOLIC CHURCH AND THE KNIGHTS OF LABOR. Washington, D.C.: Cath. Univ. of America Press, 1941 (Ph.D.).

- CPD CATHOLIC PRESS DIRECTORY. Official publication of the Cath. Press Assn., 1950+.
- CPD(Meier) CATHOLIC PRESS DIRECTORY. Compiled by Joseph H. Meier. A complete list of Catholic papers and periodicals published in the U.S. Chicago:J.H.Meier, 1923-32.
- CPD (Wagner) CATHOLIC PRESS DIRECTORY. Compiled by Clement J. Wagner. New York: Joseph F. Wagner, 1942-48.
- Capek Tomáš Capek. Padesát let Ceskeho Tiska. New York, 1911 (about Bohemian-Czech periodicals in the U.S.).
- CATH.BUILDERS CATHOLIC BUILDERS OF THE NATION. A symposium of the Catholic contribution to the civilization of the U.S. Ed. by C.E.McGuire. Boston: Continental Press, 1923. 6 vols.
- CATH.ENCYC. CATHOLIC ENCYCLOPEDIA. An international work of reference of the Catholic Church. Ed. by Charles Herbermann et al. New York:Robert Appleton Co., 1907-1912. 16 vols (New ed. in preparation).
- CATH.PRESS ANN.CATHOLIC PRESS ANNUAL. New York, 1949+.
- Dauchy Dauchy & Co. NEWSPAPER CATALOGUE. New York:Dauchy,1890, 1893,1894/5, 1897,1898,1899,1901-14.
- DICT.AM.BIOG. DICTIONARY OF AMERICAN BIOGRAPHY. New York:Scribner,1928-1936. 20 vols.
- DICT.AM. DICTIONARY OF THE AMERICAN HIERARCHY. Ed Rev.J.B.Code.  
HIERARCHY New York, 1940.
- Dunn(1895) Rev. James Dunn. "Journalism of the Catholic Church in the U.S." CHAUTAUGUAN:20 (Mr 1895) 712-20.
- Ellis:DOC. Msgr,John Tracy Ellis. DOCUMENTS OF AMERICAN CATHOLIC HISTORY. Milwaukee:Bruce,1956.
- Ellis:GUIDE Msgr. John Tracy Ellis. A GUIDE TO AMERICAN CATHOLIC HISTORY. Milwaukee:Bruce, 1959.
- Enzlberger: Johannes Nepomuk Enzlberger. "Die katholische Presse in den  
LIT.HAND. Vereinigten Staaten Nordamerikas," DER LITERARISCHE HAND-  
WEISER:12 (1873) 362-363.
- Enzlberger: Johannes Nepomuk Enzlberger. SCHEMATISMUS DER KATHOLISCHEN  
SCHEM.(1892) GEISTLICHKEIT DEUTSCHER ZUNGE IN DEN VEREINIGTEN STAATEN  
AMERIKAS. Milwaukee:Hoffmann, 1892.

- Eureka EUREKA NEWSPAPER GUIDE. Binghampton, N.Y.:Eureka Advertisement Agency, 1893.
- Faust Albert Bernhardt Faust. THE GERMAN ELEMENT IN THE U.S. New York: Steuben Society of America, 1927 (2 vols in one).
- Finotti Rev. Joseph M. Finotti. BIBLIOGRAPHICA CATHOLICA AMERICANA. New York: Cath. Publication Soc., 1872.
- Foik Rev. Paul J. Foik, CSC. PIONEER CATHOLIC JOURNALISM. New York: U.S.Catholic Historical Soc., 1930.
- Foik:PIONEER Rev. Paul J. Foik, CSC. "Pioneer Efforts in Catholic Journalism in the U.S., 1809-1840." CATH.HIST.REVIEW: 1 (Oct. 1915) 258-270.
- Frese Joseph R. Frese, SJ. "Pioneer Catholic Weeklies." HIST. RECORDS AND STUDIES: 30 (1939) 140-144.
- Hoffmann HOFFMANN'S CATHOLIC DIRECTORY, ALMANAC AND CLERGY LIST. Milwaukee: Hoffmann Bros., 1886-99; continued by Wiltzius to 1913, afterward see Kenedy & Sons. Hoffmann brings since 1891 "Lists of Catholic Papers in the U.S. and Canada", they cease to be published with 1913.
- Keiter(1908) HEINRICH KEITER'S HANDBUCH DER KATHOLISCHEN PRESSE DEUTSCHLANDS...UND DER VEREINIGTEN STAATEN VON NORDAMERIKA. Essen-Ruhr:Verlag Fredebeut & Koenen, 1908.
- Kenedy P.J.Kenedy & Sons, THE OFFICIAL CATHOLIC DIRECTORY. New York, 1912+.
- Kennedy Joseph Kennedy. CATALOGUE OF THE NEWSPAPERS AND PERIODICALS IN THE U.S. Compiled from the U.S.Census Statistics of 1850 New York, 1851.
- Kenny Daniel J. Kenny & Co. THE AMERICAN NEWSPAPER DIRECTORY. Lists and records of the Press of the U.S., New York: Watson & Co., 1861.
- LIT,HANDW. LITERARISCHER HANDWEISER; zunaechst fuer das katholische Deutschland, Herausgegeben von Frank Huelskamp & Hermann Rump. Muenster, Westphalen, 1868-1874.
- Lucey: William L. Lucey, SJ. (Articles in the RACHS and in the NEW ENGLAND SOCIAL STUDIES BULLETIN):
- I "Cath.Magazines,1865-1880," RACHS:62(Mr 1952) 21-36
  - II "Cath.Magazines,1880-90," RACHS:63(Je 1952) 85-109
  - III "Cath.Magazines,1890-93," RACHS:63(S 1952) 133-156
  - IV "Cath. Magazines,1894-1900,"RACHS: 63(D 1952)197-223
  - V "Cath. Journalism in New England,1885-1900,"NESSStB:10(My 1953) 9-17.
  - VI "A Checklist of 19th Century Am.Cath.Serials,"RACHS:65(Mr 1954) 56-60.

- MWA American Antiquarian Society, Worcester, Mass.
- Martin,Bro. Brother David Martin, CSC. A HISTORY OF CATHOLIC PERIODICAL PRODUCTION IN THE U.S. (Unpub.M.A.,partly issued as: "Catholic Periodical History, 1830-1951," CATH.LIBRARY WORLD: 28 (N 1956; F,Ap,My 1957).
- Meehan:C.E. Thomas F.Meehan. "Periodical Literature," CATH. ENCYC.:11:692-6
- Meehan:E.C.W. Thomas F.Meehan. "Early Catholic Weeklies," U.S.Hist.Soc.: HISTORICAL RECORDS AND STUDIES:28 (1937) 237-55.
- Meehan:F.C.Mo. Thomas F. Meehan. "The first Catholic monthly magazines," Ibid.: 31 (1940) 137-44.
- Middleton (1893) Thomas C. Middleton, OSA. "A List of Catholic and Semi-Catholic Periodicals published in the U.S. from the earliest date down to the close of the year 1892. RACHS:4(1893) 213-242.
- Middleton (1908) Thomas C. Middleton, OSA. "Catholic Periodicals published in the U.S. from the earliest in 1809 to the close of the Year 1892. A paper supplementary to the list in RACHS: 4 (1893)," RACHS:19 (1908) 18-41.
- Mott:AM,J. Frank Luther Mott. AMERICAN JOURNALISM. A history of newspapers in the U.S., through 250 years, 1690-1940. New York: Macmillan, 1941.
- Mott:MAG. Frank Futher Mott. A HISTORY OF AMERICAN MAGAZINES. Cambridge: Harvard Univ.Press, 1930-57. 4 vols.
- Mueller:LIT,H. J.B.Mueller. "Das katholische Zeitungswesen in den Vereinigten Staaten Nordamerikas," LITERARISCHE HANDWEISER:no.77 (1869) 110-14.
- NCA NATIONAL CATHOLIC ALMANAC. Compiled by the Franciscan Clerics of the Holy Name College, Washington,D.C.:St. Anthony's Guild, 1906+.
- NUC NATIONAL UNION CATALOGUE OF THE LIBRARY OF CONGRESS. Symbols used in the National Union Catalog of the Library of Congress. Seventh ed., Washington,D.C.:Libr. of Congress, 1959.
- North S.N.D.North. HISTORY AND PRESENT CONDITION OF THE NEWSPAPER AND PERIODICAL PRESS OF THE U.S...OF THE CENSUS YEAR 1879/80. Washington,D.C.:Gvt.Print.Office, 1884.
- Parsons Wilfrid Parsons, SJ. EARLY CATHOLIC AMERICAN. A list of books and other works by Catholic authors in the U.S.,1729-1830. New York:Macmillan, 1939.

- Pettengill S.M.Pettengill. PETTENGILL'S NEWSPAPER DIRECTORY...comprising a complete list of the newspapers and other periodicals pub. in the U.S. New York:S.M.Pettengill, 1870,1876-78,1892,1899,1900.
- Piusverein (1907) Piusverein. DIE KATHOLISCHE PRESSE Oesterreich-Ungarns, nebst einem Verzeichnis der katholischen Blaetter DES AUSLANDES. Wien:Pressbureau des Piusvereins, 1907.
- RACHS RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, Philadelphia, Pa.
- Reiter: Ernst Anton Reiter. SCHEMATISMUS DER KATHOLISCHEN DEUTSCHEN SCHEM(1869) GEISTLICHKEIT IN DEN VEREINIGTEN STAATEN NORDAMERIKAS. New York:Pustet, 1869.
- Remington Remington Bros. NEWSPAPER MANUAL. A Catalogue of the newspapers of the U.S. and Canada. Pittsburgh & New York: Remington Bros., 1892, 1893,1894/5, 1896, 1898, 1900, 1901.
- Rowell George Presbury Rowell. AMERICAN NEWSPAPER DIRECTORY. New York:Rowell & Co., 1868-1908.
- Schmitt: C.P.Schmitt from San Antonio, Texas, has made up three CLIPPINGS books from newspaper clippings, partly with parts of title pages and their mastheads, mainly of Catholic papers and periodicals in the U.S. These books are now owned by PPChi, located in St. Charles Seminary, Overbrook-Philadelphia,Pa.
- Severance H.O.Severance. A GUIDE TO THE CURRENT PERIODICALS AND (1908) SERIALS OF THE U.S. AND CANADA. Ann Arbor, Mich.:G.Wahr, 1908.
- Steiger (1873) E. Steiger. THE PERIODICAL LITERATURE OF THE U.S.OF AMERICA. New York:Steiger,1873.
- Timpe George Timpe, ed. KATHOLISCHES DEUTSCHTUM IN DEN VEREINIGTEN STAATEN VON AMERIKA. Ein Querschnitt, Freiburg,i/B.: Herder, 1937.
- UL of Cath. A UNION LIST OF CATHOLIC PERIODICALS IN CATHOLIC INSTITUTIONS West. ON THE PACIFIC COAST. Compiled by Sr. Catherine Anita Fitzgerald, CSJ. Ann Arbor, Mich.: Edwards, 1957.
- ULS UNION LIST OF SERIALS IN LIBRARIES OF THE U.S. AND CANADA. Ed. by Winifred Gregory. New York:Wilson,1943.
- ULS,S UNION LIST OF SERIALS IN LIBRARIES OF THE U.S. AND CANADA, Supplements, 1943 ff.

ULS(discards) "Discards" in file boxes for titles not included to the ULS. The boxes are in the National Union Catalogue room of the Library of Congress.

Wiltzius M.H.Wiltzius. OFFICIAL CATHOLIC DIRECTORY. Milwaukee: Wiltzius, 1900-1911.

Wittke:IR. Carl Wittke. THE IRISH IN AMERICA. Baton-Rouge, Louisiana State Univ. Press, 1957.

Wittke:GERM. Carl Wittke. THE GERMAN LANGUAGE PRESS IN AMERICA. Lexington, Ky.: Univ. of Kentucky Press, 1956.

Wynhoven Msgr. Peter H.H. Wynhoven. SWIM OR SINK: NEED FOR THE CATHOLIC PRESS. LIST OF PERIODICALS, Marrero, La.



# DATE DUE

[REDACTED]

[REDACTED]

FACULTY

JUL 03 1996

AUG 2 1996

[REDACTED]

OCT 22 1996

[REDACTED]

GAYLORD

PRINTED IN U.S.A.



